

A
BRIEFE VIEWE
of the weake Grounds
of Popery;

As it was propounded to D.
NORRICE, Priest, by T.V. Gent:
and returned without
answere.



AT LOND N

Imprinted by *Humfrey Lownes*, for *Samuel Macham*, and *Mathew Cooke*, and are
to be sold in *Pauls Church-yard*, at
the signe of the *Tigers*
head. 1606.

BRIEF ALPHABET

...the words
of the

...the words
of the

57...367



AT LONDON

...the words
of the



To my dearest Cousins,
A. B. C. D.

MY dearest Cousins: with what zeale and seruencie (both in my prayers, and other indeuours) I haue euer desired wee might be of one mind & heart; God, and mine owne conscience can best testifie, and your selues may partly witnes with me. For, as touching the means to this our atonement (namely, conference with the learned of ech others side, and reading their bookes) you know well, I (for my part) haue neuer refused it, but euermore gladly imbraced, and diligently sought after it: that so, if truth (whereof great vaunts were made) had been found on your side, my heart first, & then my hand, might readily haue subscribed thereto. But, when I consider the doctrine of your Rhetorists, (and the answerable practise of their disciples) forbidding you not onely to reade our bookes, but to hold conuersation (much more to haue conference) with vs, (who must

AA. 6.

Tit. 3. Sec.

The Preface.

be Heretikes because they tear me vs so): yea,
when I see they blush not to affirme, That
*we are not to be heard; no, not though we speake
the trueth:* I almost despaire of your conuer-
sion; seeing the means are prohibited. Now,
how much meete it were, in a case of such
consequence (being no lesse than the eternal
safeguard of your soules) to leaue them, with
their errors; and to hearken rather, and con-
forme your faith, to the doctrine of Christ
and his Apostles; I referre it to any seeing
iudgement. For, the vniuersall consent of all
the ancient Fathers, alloweth *the Scriptures
for the onely Rule of faith; as containing in them,
all doctrine necessary to saluation.* And albeit I
haue sufficiently (among others) cleared that
question in this smal Treatise following; yet
will I somewhat inlarge the prooffe of it in
this place; to the end you may better knowe,
That though you send vs (for instruction) to
the Fathers: yet they send vs backe again
to the *Scriptures, as the onely and sufficient Rule
to direct vs.* And, in handling this point, I will
not much insist vpon diuine authority; since
I know you relye chiefly (if not wholly) on
the Fathers. Onely I will vrge these few te-
stimonies of Scripture: which ought to pre-
uaile more with euery true Christian, than all
the

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the Fathers, how learned soener. First, our
 Sauiour willeth vs, to search the Scriptures for
that in them we thinke to haue eternall life. And Io. 5. 39.
Mark. 13. 24.
 he taxeth the Pharises of error, because they
 were ignorant of the Scriptures. S. Paul like- 2. Tim. 3. 15.
16, 17.
 wise affirmeth that they are able to make vs
wise vnto saluation; that the man of God may be
profite, instructed to euery good worke. And if
 this perswade you not, I haue no hope that
 any Father can: for as Christ saith, They haue Luk. 16. 29.
30, 31.
Moyse and the Prophets, if they will not heare
them, neither will they beleue if one rose from the
dead. Now, as to the Fathers; though your
 side pretend so much to reuerence them, yet
 in this question, they wholly reiect them, and
 that indeede now without cause; seeing their
 authority in this one point, might proue the
 downefall of your whole Religion: it be-
 ing confessed by some great Champions on
 your side, That many and most of the do-
 ctrines wherein you varie from vs, are groun-
 ded on Traditions, and not on the Scriptures;
 as any that will take the paines to reade, may
 see, in Peter Soto, against Breytus; in the fift
 chapter of Canisius Catechisme; & in the * 5
 booke of Lyndans Panoply: yea, * Andradius * In fine fa-
bulæ, 6.
* Scripto su-
adito tem-
pore Triid.
Concil,
 saith, That the greatest part of Catholike Re-
 ligion is left vnto Traditions of the Church not

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anopl. li. 1.
 a. 22. demē.
 ffirmā infā
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written. And the said Lyndan saith, *It is most extreme madnes to think, that the whole & entire Body of Euangelicall doctrine is to be fetched out of the Apostolike letters written with inke, and out of that little booke of the new Testament.* And therefore so much the more are your leaders & seducers to betaxed, who perswade their folowers, that the greatest differēce between them and vs, is touching the *Sense of the Scripture*: wheras eucry man of common sense wil easily iudge, that, *where there is no Text, there needs no Interpreter.* But let vs briefly see what opiniō the Fathers were of, in this cōtrouersie betweene vs, and how they haue vnderstood that Scripture, which D. B. P. calles the Protestants *Achilles*, which hee onely barks at, without further hurt. * *Chrysostome vpon the same Text sayth, If any thing be needefull for vs to learne, or to be ignorant of, there (meaning in the Scriptures) shal we learne it: If to repraue falsehood, from thence shal we draw it; if any thing lacke to be corrected or rebuked; which must be had unto exhortation, unto comfort: there also doe we learne it.* Likewise Ho. 8. vpon the 19. verse he saith, *The scriptures do teach both what things are to be done, & what not to be done.* Theodoret vpō the same place saith, *The scripture is inspired of God, Therefore he teacheth the kinds*

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 rot. Achil
 es.
 Hom. 9.

of

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of utilitie: It is profitable to teach; for, what soeuer we know not, we learne out of it: To reprove; It re-
prometh our wicked life: To correct; for it exhor-
teth, that they which haue gone astray, returne to
the right way: To instruct in righteousness; for
it teacheth vs the kinds of vertue, that the man of
God may bee perfit, furnished to all good workes.
All these things doe attribute and ascribe perfe-
ction to the God of all. Primasius saith, Out of
the scriptures he that is ignorant is taught; Hee
that is insolent, is reproofed; He that erreth, is
corrected; He that can keep no measure, is instru-
cted to Iustice; to euery good worke, not vnto one.
Oecumenius sayth, after he hath rehearsed the
particular vtilities, to teach all true opinions,
and good works, to reprove errors & vice,
he concludeth, that the man of God may be,
not onely partaker after a vulgar maner of euery
good worke, but perfect and compleate by the do-
ctrine of the scriptures. Not to some kind of good
worke, and to some not: But to all and euery good
worke, saith Theophilact. Athanasius saith,
The holy scriptures inspired from heauen are suffi-
cient for all instruction of trueth. Chrysostome
saith, what soeuer is requisite for saluation; all
that is fully laid downe in the Scripture. S. Augu-
stine sayth, There were chosen to be written, such
things as seemed (to the holy Ghost) sufficient for

Atha. con-
gent.

Chrys. op-
imperf. in

Mat. Ho. 41.

Aug. in Iob
Tract. 44.

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the saluation of the faithfull. And in his second booke against Cresconius, the Grāmarian, he saith, That there is an Ecclesiasticall Canon ordained, whereunto belong the bookes of the Prophets and Apostles: By which bookes, we iudge all other writings both of the faithfull, & of the Infidels. Hierom sayth, Those things which of their owne heads they deuise, as though they came by Apostolike Tradition, without the authority and testimony of the holy Scriptures, the sword of Gods word striketh. Infinite be the Authorities of the Fathers, which might be brought to this purpose: but I will conclude the point with Vincentius Lirinensis (whome D.B.P. in his booke against M. Perkins, beleeueth not to haue any such wordes) who saith, The Canon of the Scripture is perfect and sufficient, and more then sufficient to all things. And again, Not that (saith he) the Canon alone is not sufficient for all things. These Fathers I hope knew the Scriptures as well as D.B.P. or any other Papist: and yet notwithstanding al his (& their) obiections, the Protestāts Achilles (as he termeth it) stands vnimpeacht by any thing that this (or any other) cauiller hath said. And yet notwithstanding these euident places, brought by the general consent of all the Fathers against the fundamētall Ground of Popery:

Your

Hier. sup.
Agge. cap. 1.

Vincent. ad
uer. Hæres.

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Your R hemists wil tel you, if you wil beleewe them, that they haue (to the contrary) plaine Scriptures, all the fathers, most euident reasons, that wee must either beleewe Traditions, or nothing at all. And that S. Augustine often writeth, That many of the articles of our Religion, and points of highest importance, are not so much to be prooued by Scriptures as by Tradition. But if we aske them where S. Austine wrote this (often), and that (of many articles of Religion and poynts of highest importance) it must be returned with *Non est inuentus*; Not to be found in S. Austin. But they perceiuing the whole waight of their cause to lie in this, haue marshalled nine Fathers in a ranke, to proue, that we must either beleewe Traditions, or nothing: And yet the very same Fathers haue shewed, That no matter of faith, or of any moment to saluation; must bee receiued or beleewed without the Scriptures; and the Fathers often times by Traditions vnderstand matters contained & proued out of the scriptures, & that in regard the same was deliuered also by word. And many times by Tradition they vnderstand ceremonies and customs. Now chuse whether you will grant, a flat contradiction in the Fathers; or reconcile them thus; and conclude with vs, Ergo, the Traditions they meane,

Rhem. Test.
 2. The. 3.
 162, 163, 164.

Rhem. Test.
 fol. 552.

Cyr. ad
 Pomp. conc.
 epist. Steph.
 Basil. contr.
 Eunomium,
 lib. 3.

be

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be no parts or points of the Christian faith: For we haue their plain confession, *That all things necessary to saluation, are comprised in the scriptures: you produce them to witnes, That your Traditions be not comprised in the scriptures. Ergo, by your owne deponents wee conclude, That your Traditions be neither necessary to saluation, nor points of the Catholike faith.* Looke wel to this Issue, They must either dissent frō you, or from themselues. Now if you will compare the late doctrine of the Romish Church, with these Fathers; it shal be euident, That they haue not only dissented frō them, but also vttered open blasphemy against the sacred Scriptures. First Cardinal *Cusanus* intituleth his booke, *De autoritate ecclesie & Concilij supra & contra scripturam: Of the the authority of the Church & Coūcel aboue & against the scriptures.* Syluester Prierias, master of the Popes palace, saith, *That indulgences are warranted vnto vs, not by the authority of the scripture, but by the authority of the Church and Pope of Rome, which is greater.*

Boniface the Archbishop of Mentz, saith, *That all men so reuerence the Apostolike See of Rome, that they rather desire the ancient institution of Christian Religio from the Pope, than from the holy scripture. This saying the Pope hath*

Contr. Luther, cōclusi.
de pot. Papæ

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For to be approved, that he hath caused it to be inserted into the Cannon lawe.

Dist. 40. c. Si
Papa.

Another faith, whosoever resteth not on the doctrine of the Roman Church, and B. of Rome, as the infallible rule of God; à qua sacra scriptura robur trahit & auctoritatem: from which the sacred scripture draweth strength and authority, he is an heretike. Eckius saith, Scriptura nisi ecclesie auctoritate non est authentica: The scripture is not authentical, but by the authority of the church.

Syluest. Pri-
er. contr.
Luther.

Cardinal Hosius saith, If any man haue the interpretation of the Church of Rome, concerning any place of scripture, although he neither knowe, nor understand, whether, and how it agreeth with the words of the scripture, notwithstanding he hath ipsissimū verbū Dei, the very word of God.

De Ecclesia.

De expresso
verbo Dei.

Cardinal Cusanus saith, It is no maruel though the practise of the Church, expound the scriptures at one time one way, and at another time another way: for the understanding or sense of the scripture runneth with the practise. And that sense agreeing with the practise, is the quickening spirit: and therefore the scriptures follow the Church; but contrariwise, the Church followeth not the scriptures. Another faith, The Pope may change the holy Gospel, and may giue to the Gospel according to place and time another sense. To conclude therfore with Cardinal Cusanus, This is

Nicol. Cu-
san. ad Bo-
hem. epi. 7.

Henric. do-
ctor Magi-
ster sacri pa-
latij Romæ
ad Legatos
Bohemicos
sub Felice
Papa 1447.
Ad Bohem.
ep. 1.

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the iudgement (saith he) of all them that thinke rightly, that found the authority & understanding of the Scriptures, in the allowance of the Church: and not contrariwise lay the foundation of the Church in the authority of the scriptures. I will not mention others that haue blasphemously said, That the scriptures without the authority of the Church are no better than Aesops Fables.

Vid. Chem-
nit. exa. par.
1. pag. 47.

Thus you see how the Grounds of our Religion are iustified by the Fathers, against these blasphemies of the Romish Church. And for that I knowe it commonly obiected, that we refuse in disputation & conference to handle the grounds of Religion: I haue thought good in this smal Tract to examin (though briefly) the Grounds of your Romish Religion, dialogue-wise; to the end, the truth may be the more liuely discerned, by the obiections and answeres. Wherein if I haue not truly laid downe the Grounds of your Religion for the substance therof: Or that they haue either bin mistaken by me; or, that (vsing that breuity I haue done) they might be more strongly or effectually vrged on your side; or, that the reasons vrged on our behalfe, be either falsly alleaged, or not truly handled: I shall take it as a speciall grace done vnto me; & an argument of a reciprocal loue in you, that the faults thereof

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hereof may bee shewed and manifested by
some of the great Rabbies of your side: to the
end that the weaknes of our cause being laid
open, I may be drawn to ioine with you in
the religion you professe; & may be brought
home to that fold, out of which, & frō which
I am sure in your iudgemēts I am departed &
gone astray as a lost sheep. This is a charita-
ble request, & ought not with any colours or
fleights to be refused by any of those learned
Priests in whom you haue interest; since they
know of how great merite the winning of
soules is. And they may the rather be incou-
raged thereto, because these things as they are
collected by me, are but the doings of a meere
lay man; & therefore (if at all) may with greater
facility be refused. But if the same shall be past
ouer with general tearms (as heretofore it hath
bin in the like) as a thing vnworthy the answer-
ing: Or that I am an heretike & obstinate, and
not to be dealt with: thē may you easily iudge,
that either your credit is small with those of
your profession: Or your loue & charity very
little to me, that so earnestly out of the simpli-
city of my heart desire an answer: Or else that
the weaknes & badnes of your cause, cannot a-
bide the touchstone of truth; notwithstanding
their great & swelling brags, of challenging vs


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1. Theſſ. 5. 21
James.
1. Cor. 2. 5.
2. Cor. 13. 5
Iohn 4. 1.
Act. 17. 11.

to diſpute with them, be ſo often ſounded in
your ears. And I would to God I might truly
ſay of you, that I preſume of my ſelf, that you
would reade & ponder theſe things with in-
difference, & abandon partiality. To the ef-
fecting whereof, beſides my prayers, I have no
better meanes than the *Apoſtles doctrine*, which
willeth you & vs all *to examine all things, & to*
hold faſt that which is good, and not to haue the
faith of our Lord Ieſus Chriſt with reſpect of per-
ſons; but to try the ſpirits whether they be of God
therein following the example of the men of
Berea, who ſearched the ſcriptures daily, whether
theſe things were ſo. Thus hauing ſome
hope you wil follow this Councel & coman-
dement comming from ſo high an authority
as the Spirit of God: and alſo for my ſatisfa-
ction (if not for your owne) effect this my ſo
charitable & reaſonable a requeſt, as the an-
ſwering hereof, I ſhal ſtil continue my pray-
ers, to open our eyes that we may ſee the truth,
and that we may be made one flocke & one
fold of that great Shepherd Chriſt Ieſus, the
Biſhop of our ſoules: To whome, with the
Father and the holy Spirit, be all honor, and
praiſe, now and for euer. Amen.

Yours, in the Lord,

T. V.



The Author to the Reader.

THis *smal Tract*, *Christian Reader*,
was at the first composed out of a
religious zeale, and fervent desire I
had to haue withdrawn some of my
best friends from that Egyptian
darkenesse of Popish superstition. And this argu-
ment I the rather made choice of, because it was
often obiected, (though very untruely) that we
durst not handle the Grounds of Religion. After
I had finished the same, I recomended it to my best
friends as you may see by the Preface thereof: the
which was by them reciprocally receiued, hauing
no lesse loue and desire to reclaime me, than I had
to winne them. To which purpose they sent it to
some one of the learned on their part, by whose suf-
ficiencie the same might bee fully refuted; which,
I assure my selfe by many probable coniectures
was Doct^r Norris. After I had staied some thir-
teene weeks, with desiee and expectation to see the
answere therof; & hauing often solicited the same:
about that time I receiued a Letter (as I take it,
from the said D.N.) importing (among many
seuerall reproches wherewith hee had laboured to
giue

give satisfaction to them, and to impeach the credit both of me and my booke) that if I would procure two or three of the best learned of our side to auow it vnder their hands to be the doctrine of our Church; That then hee would take vpon him to proue 14. or 15. seueral absurdities, and vnruths therein, as by his Letter here likewise set downe verbatim, may truely appeare. This Letter I then answered, as it is here likewise inserted. And when I had stayed another quarter of a yeere, and heard of no answere made, or inteded to be made, I procured with much importunitie, the redeliuery of the booke. After which, because I would leaue the said D.N. (as I take it) without all excuse, and also let my friends see, I would presse it to the vtmost, I procured two reuerend and learned Ministers, M.D. Sutcliffe, and M. Anthony Wootton, to subscribe the same booke vnder both their hands, in this forme following; viz, The summe and substance of the doctrine contained in this booke is sound, and shal be maintained, by the grace of God, against the whole packe of Iesuits and Masse-priests of the Romish Synagogue. After this, vpon the late discovery of those hellish and matchlesse treasons against our dread Soueraigne, and the whole body of the Realm; hauing heard that the said D.N. was apprehended and committed to Bridewel

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To the Reader.

(where I likewise understood that he was not close prisoner) I repaired unto him, and shewed him this my booke, with the subscription annexed and before specified, demāding of him whether he had seen the booke, and were the author of that Letter. Which hee denied, affirming that he had neuer seen it till the: reseruing belike (according to their maner of Equivocating) that he had neuer seen it till then, subscribed in that maner, or with some such mental reservation. All which considered (though I am stil perswaded, that he was the Author thereof) I haue preferred the publishing of it (though therein mine own wants & defects for the maner of handling, might by the iudicious & learned be in some sort taxed) rather than to bury it in silence: for that I hope it may bring some benefit (not unworthy my trauel) to the indifferent Reader, and may happily effect that which thereby I first intended; when they shall see I am not afraid (in regard of the doctrine therein) to diuulge it to the whole world. And therather I am incouraged hereto; for that the same is not onely the doctrine of the best learned writers of this our age & Nation (as it is by me collected) but also is warrated to be iustified by men of so great sufficiencie, that I shall not need to feare shipwracke though the seas swell, and the storme rise neuer so hie. And so farewell in Christ.

T. V.

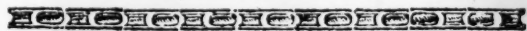
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The

The true Copie of the Letter
I receiued.

I Haue perused your Treatise dedicated to your
dearest Cousins: which I find to be a vaine bun-
dle of words, without substance, order, learning, or
truth: and if you can procure, that two or three
of the best learned of your side, will anow it under
their hands to be the doctrine of your Church (else
I knowe they will all disclaime from it, hauing seen
the errors and weakenesse thereof) I will take up-
on me to shew, that in so short and frivolous a dis-
course, you could hardly compile more absurdities
than there are couched. I wil proue, for example,
that you mistake, and vnderstand not the questi-
ons your selfe would seeme to handle: that you most
shamefully belie our Catholike writers: guilefully
allege both Fathers and Scriptures: heap testimo-
nies of ancient writers, without end or purpose:
make obiections to your selfe, and answere the not
at all: I will proue that you allege false Conncels
amongst the number of true, without any difference
or distinctiō: that you reprove Fathers writings as
counterfeit, which are most approued: count
bookes of Scriptures Apocrypha, which are Cano-
nicall. I will prooue, in these few lines, you write
contrary to your selfe: contrary to your owne wri-
ters.

ers. I will prooue that the booke is fraught with most palpable lies, errors, corruptions, & falsifications: if you wil but procure, as I sayd before, that it may be countenanced by publike authority, with the subscriptions of 2. or 3. the most deepest schollers of your Sect. In the meane time I let it passe with this bare censure; and intreate you but to reade Bellarmine de Pont. & de Concil. where you shall find most of your obiections of the errors of Popes and Councels already refuted.



The true Copie of my Letter in
answere hereof.

TO accuse without prooffe, to say and shewe no reason (of all which, you in your Letter may iustly be taxed) might truely argue mee to want both substance, order, learning and trueth, according to your owne phrase. And, to free your selfe from the same imputation, haue you yeelded any other reason against my booke (which you intitule a vaine bundle of words) than a boasting bundle of vaine brags? Turpest doctori, &c. But you would seem to giue a reason why your bare censure (as you rightly haue censured your selfe) should be a sufficient answer to my booke; unlesse I can procure two or three of the best learned of our side, to

anow it vnder their hands to be the doctrine of our Church: Else you knowe (or else you are a false prophet) they will all disclaime from it, hauing seen the errors and weakenesse thereof. But lest I seeme to taxe you with want of learning and truth, with bare words onely, without prooffe; as you in the height and eminency of your iudgement haue censured me: Can there be greater shew of ignorance, thā to require that to be auowed to be the doctrine of our Church, which hath beene already by the learned of our side published to the whole world in many of their feneral books daily extāt to be seen? And, that I comit not your fault, To speake without prooffe: do you but instance any one point of doctrine in all my booke; and if I doe not shew where the same is iustified by the learned of our side; I will willingly acknowledge that error wherewith I haue here charged your selfe. And to make it yet more euident: if I should require you to confirme the doctrine you should deliuer by two or three of your best Diuines; when the same had been published already by Bellarmine, Gregorius Valencia, your Rhemists and others: could any thing conuince me of grosser ignorance? It seemes (notwithstanding your vaine brag, That that you would prooue 15. particularities wherewith you haue charged me and my booke) that you are but meanely read in controuersies: otherwise
you

you could not be ignorant, that there is no doctrine
in my booke that is not auowed & published, either
by Iewel against Harding, or the B. of Win-
chester that now is, or by D. Rainolds, D. Whit-
taker, D. Fulke, D. Sparke, with many others.
And albeit I could not haue confirmed thus much
by these cleere testimonies: yet if you had Christi-
anly and charitably weighed with what mind my
request was made in my Preface to my Kinsmen
(wherin I had intreated in these very words, That
if I had not truely layd downe the Grounds of your
Religion for the substance; or, if they had been
mistaken by mee; or, using that breuity I had
done, they might more strongly haue been urged;
or, if the reasons I had urged, had been falsly allea-
ged; or not truely handled &c. That I would haue
taken it as a speciall grace done vnto me, &c. to
haue had the faults thereof manifested & shewed,
that I might haue been drawn to haue been of the
same profession with them, &c.) you would neuer
haue insisted vpon such a subscription of the dee-
pest schollers of our Sect, thereby to haue canilled
and shifted off the answere of my booke; how un-
learned soeuer it had been, either for the methode,
or matter. But you imagined, your words were
so powerfull; that it was sufficient for your follow-
ers, that you had onely given your censure, with-
out shewing any further reason. Besides (my re-

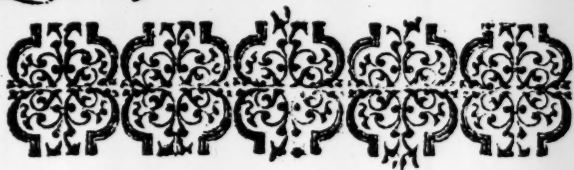
quest being so charitable & reasonable) it seemes
you haue small care of winning of soules : other-
wise I perswade my selfe (if you had been assured
of your owne sufficiencie to haue answered the
booke) you would neuer haue insisted vpon so fri-
uolous a request : Nor haue preferred the vaine-
glory of hauing a learned aduersary , before the
hope you might (not without good probabilitie)
haue conceined in reducing many by my conuer-
sion (or rather indeede peruersion) to haue been
of your profession. I professe, for my part, I can-
not see any other ground of your Letter directed to
me, thant to inlarge your own ostentation and glory
to your followers. For, to undertake that you would
prooue this, and this, and not to haue returned the
booke, whereunto you required the subscription;
what can be inferred thereof, but that you would
winne time to delay and shift off the answer? But
if you will proceede according to my request in the
Preface of my booke, & proue as much as by your
Letter you haue presumed, without seeking some
new shift to delay the time further : I will engage
my selfe, that the same shall bee replied to, by one
euery way equall to your selfe in all knowledge and
literature : who (notwithstanding the aduan-
tage you promise to your selfe, of the absurdities
committed by me) shall defend the cause I ma-
nage, and subscribe the same defence with his
owne

owne hand: Otherwise, you shall gaine thus much
by your trauell, that I wil willingly submit my selfe
to be a member of your Church. If you refuse these
reasonable conditions, I must vse your owne olde
phrase, and tell you, that I must needs thinke your
cause so weake, that it cannot bee maintained. I
omit to charge you with inciuility, in giuing me the
Lie: For that I cannot but pitie your ignorance
that cannot, as it seemes (though all were false I
had sayd, speaking by relation) distinguish be-
tweene a lie and vtrueth. And whereas you re-
ferre me, in the conclusion of your Letter, to Bel-
larmin de Pont. & de Concilijs, where you say,
I shall find most of my obiections of the errors of
Popes and Councils refuted: So can I whensoever
you shall instance any such particular refutation
(which may ease you of some paines, if it be so suf-
ficiently performed) referre you to some of the au-
thors of our side, where the same reasons haue
been with no lesse sufficiencie handled and re-
plied to: assuring my selfe; That neither any of
you haue, or can, make any obiections against the
doctrine, we professe, that hath not beene alrea-
dy objected, and likewise by vs answered. And if
any will shew me the contrary, I will be beholding
to him, neither will I shut mine eyes against the
trueth. If this which I haue sayd may any whit
prenaile with you to make shew of that great lear-
ning

ning whereof in your Letter you haue boasted, by
your liberall undertaking to proue so many parti-
culars (which hitherto as great Clerkes, as your
selfe haue failed in) I shall be ready and willing to
performe whatsoeuer I haue herein promised. O-
therwise I pray you retorne the booke, as you re-
ceined it; and you shall see, that some such
course shal be taken, as shal make you
blush to haue censured
so rashly.

Your friend, in Christianity
and Charitie,

T. V.



A briefe view of the weak-
nesse of the Grounds of Popish
Religion, as is euident by these se-
uerall Obiections and An-
swers following.

Protestant.

1 **W**hereupon doe you ground
your Religion?

Papist.

Vpon the word of God in-
terpreted by the Church;
which cannot erre.

Protestant.

2 What doe you vnderstand by the Word
of God?

Papist.

The Scriptures and Traditions.

Protestant.

3 What doe you vnderstand by the
Church?

C

Papist.

Stapl. princi.
doct. l. 7, ca.
10, l. 11, ca. 5
Hervæus de
potest. pap.
& R. Cupers
Petrus de
Palude de
potest. papæ,
Art. 4.

Papist.

The Church is sometimes taken for the auncient Fathers; sometimes for generall Councils; Somerimes we preferre the head of the Church, the Pope, before both.

Protestant.

4 Well: that we may procéde orderly in the handling of these particulars: Doe you receive all the bookes of the Old and New Testaments, with equall authoritie?

Papist.

No; but following the Tradition of the Church, we distinguish betweene the Canonick and the Apocrypha.

Protestant.

5 Which are the Bookes which you call Apocrypha?

Papist.

Wee hold as Apocrypha; The prayer of Manasses; the third and fourth booke of Esdras: Also, others that are not vsuall in your English Bibles: as an Appendix to the booke of Iob; The 151. Psalmie; A preface to the Lamentations of Ieremie; The third and fourth booke of Maccabees.

Protestant.

6 Well, we agré with you in the refection of these Bookes: And we likewise consent with

with you, That all the bookes of the New Testament, as they stand, are to be received of all for Canonickall Scripture: What are then the Bookes that are in question betwene vs?

Papist.

There be 7. Chapters of *Hester*, certaine Stories annexed to *Daniel*; as, Of *Bel* and the Dragon, Of *Susanna*, Of the three childre; Also the Epistle of *Baruch*, ioyned to *Ieremie*; Then the bookes of *Tobie*; *Iudeth*; The Wisdom of *Salomon*; *Ecclesiasticus*; Two bookes of the *Maccabees*: These we repute as Canonickall, both by the testimony of the Fathers, and by the authoritie of the Church.

Protestant.

7 Well, Since I shall haue cause hereafter to speake of the Church, I wil bat briefly giue a touch to the reason of the refusall of these Bookes. All Canonickall Scriptures in the old Testament, were written by the Prophets: We haue a sure word of the Prophets, saith Saint Peter. And Saint Paul calleth them The Scriptures of the Prophets. But none of those Bookes afoze named, of *Tobias*, of *Iudeth*, and the rest, were written by the Prophets: Therefore none of those Bookes are Canonickall. All the Bookes of the olde Testament, that were Canonickall, were acknowledged

ledged of the Jewes and Hebrewes, and written in Hebrew: But the Jewes received none of these Books into y^e Canon of y^e Scriptures, though to them were committed the Oracles of God, as Saint Paul saith: neither were they in the Hebrew tongue, *Ergo*, they are not Canonically. But to the end you may see how well the Church, of which you boast, agrees with the testimonies of the Fathers, both ancient & moderne; I will give you this taste briefly. S. Hierom saith, The Church readeth those books, but receiveth them not amongst the Canonically Scriptures. The summe of all which is confirmed by these testimonies following: whose particular speeches to this purpose for brevities sake I omit, referring you to the places themselves, as they are here following set down. As Rufinus in his exposition upon the Creed: Cyril of *Hierusalem* in the 4. of his Catechisme: Athanasius in Synop. Sac. Scriptur. Nazianzen in Carminis: Epiphanius in li. de Mensur. & ponder. Cyprian upon the Creed: Damascenus. ca. 49. Hugo de Sanct. Victor. de Sacram. in prol. li. 1. ca. 7. Radulphus in Levit. li. 14. c. 1. Lyra in prol. in li. Apocry. Hugo Cardina. in prol. Iosu. All these contradict the opinion of the Papists in this controvercie: yea, Arias Montanus, a chiefe Papist, in

Hier: prol:
galeat: & E-
pi. ad Pauli.
& in præfat.
li. Reg: & in
præfat. in
pro, Salom.

in his Hebrew Bible, writeth in the forefront, & pꝛincipall leafe of the booke; There are added, (saith he) in this Edition, the bookes wꝛitten in Græke; which the Catholike Church following the Canon of the Hebrews, reckoneth amongst the Apocrypha.

The Councel of *Laodicea*, allured by a general Councel of *Constantinople* in *Trullo*, did set downe the same Canon of the scriptures, which both the old Church had, & our church doth hold: & commandeth, *Ne aliqui præter ealegantur, & in auctoritatē recipiātur*: That none besides be read & received into authority. I omit many several contradictions in al, or most of y^e books which we reiect, & they allow, whereby they may be convinced not to be wꝛitten by y^e spirit of God: which is alwaies one & the same. See the 4. Esdras 10. 20. & 2. Maccab. 2. 4. & 1. Mac. 1. 6. & 8. touching Antiochus: yea, we wil confesse wth Bellarmin, That the scriptures may be pꝛoued, to be the Word of God, by the constant & perpetual truth of the Prophecies: By y^e wonderful harmony & consent of the holy writers of the Scriptures: By the Spirit of God, which is a pꝛincipall witnes vnto vs: By the scripture it selfe, 2. Tim. 3. Lastly, by y^e many & great miracles wrought by the Propheets & Apostles, which do testifie for y^e truth thereof.

Can. 19.
Constanti-
nop: in Trul-
lo Can. 2.

Bellar. de
ver. Dei, li. 2.
cap. 3.

To the which touchstone, if the Scriptures which wee reiect, were brought to the triall, they would easily bee conuinc'd, to bee but dross, and unworthy to stand in the rankes of those that are Canonickall. But how doe you knowe which are the Scriptures: and in them, which be Canonickall, which be Apocrypha?

Papist.

I knowe by the testimonie of the Church which be the Scriptures: and in them, which be Canonickall, and which be Apocrypha.

Protestant.

8 How do you know which is the Church? And by what meanes may it be knownen, that the Church hath authoritie to determine, which be Scriptures, and which of them be Canonickall, and which be Apocrypha?

Papist.

There be many notes and markes reckoned vp by the learned of our side, by which the Church may be knownen: But we insist chiefly vpon these; Antiquitie, Vnitie, Vniuersality, Succession, and the power of Miracles. And for the authority of the Church, it is prooued by the Scriptures.

Protestant.

9 This answer is common to all Hereticks:

tikes: for they alleage, sometimes the Church; sometime ^b Traditions; sometime ^c Councils; sometime ^d Fathers; sometime ^e Miracles; sometime ^f Visions; & sometime ^g Succession of Bishops: yea, ^h Demetrius pretended Uniuersalitie. And the ⁱ Philosophers, Epicures, and Stoickes, Antiquity. And ^k Vincentius Lirinensis disproueth Uniuersalitie, by the example of the Arrians: and Antiquity by the example of the Donatists. And for their ^l Unitie, let that appeare in the seuerall oppositions of their Popes, one condemning the decrees of another; and decreeing one contrary to another. And therefore, this is no sufficient reason, for a man to ground his faith and Religion, if we beleue the ^m Papists in the like cause: for it is a common objection by them, that because Heretikes alleage the Scripture, therefore they are no sufficient rule. Moreover, this answer passeth the limits of the proposition; for it presupposeth the authoritie of the Church to be proued by the Scriptures, and the Scriptures to be proued by the authoritie of the Church; which is, *Ignotum per ignotius; Idem per idem*; A profe of a thing vnknown, by a thing lesse known, and so no profe at all. Therefore to procede to the next part of the diuision, what doe

a Author.
ope Imper.
in Mat. Ho.
48.
b Iren. adu.
Hare, lib. 3.
cap. 2.
c Aug. cōtr.
Maxim. Ari.
episc. li. 1.
d De Bapt.
c. 6. li. 3.
e In Ioh.
ca. 2. tract. 13.
f Devnit.
eccle. c. 16.
g Epist. 65.
ad gener.
h Act. 19. 27.
i Act. 17.
18, 19.
k Vine. Lir.
ca. 6. ca. 4.
l In Chron.
Suput. Rom.
prat. Sigon.
de Regn. Ital.
li. 6.
m Stapleton.
Fortress, &
Hart. ag. Ra.
pag. 118.

you vnderstand by Traditions:

Papist.

I vnderstand Apostolicall doctrine, commonly called vnwritten verities; and as D.B.P. in his booke against M. Perkins, diuides them; Some are Diuine, some Apostolicall, and some Ecclesiasticall: all which (according to the Council of *Trent*) are to be receiued with equall reuerence, and religious affection, as we do the Scriptures.

Protestant.

IO How doe you proue Traditions, or vnwritten verities to bee Apostolicall doctrine, and that they be Diuine, Apostolicall, and Ecclesiasticall; and that they are to bee receiued with equall reuerence, and religious affection, as we doe the Scriptures?

Papist.

I proue it by the Scriptures interpreted by the Church. Saint Paul saith, *Hold the Traditions which yee haue learned, whether it bee by word, or by Epistle*; which by the Churches exposition, proueth vnwritten verities to be receiued, with equall authoritie to the Scriptures: and to explaine the same D.B.P. afore-sayd affirmeth, that Diuine Traditions come from our Sauour Christ; Apostolicall Traditions from the Apostles; And the Decrees of

Conc. Trid.
Sess. 4.

2. Theff. 2,
15.

Conc. Trid.
Sess. 4.

of the Church, hee tearmeth Ecclesiasticall Traditions; which are likewise of equall authoritie with the Scriptures.

Protestant.

11 This is a common fault with you, to vse this point of Sophistrie, called by the Logicians, *Petitio principij*: for you wil still take it for graunted, that you are the Church, though you neuer proue it. And this is a necessary consequence, That if the truely be doubted of, the church must needs bee much moze doubted of: because the Church is the number of men professing the truely; And how can the professors of the truely be seuered from others, so long as the truely, by which they should bee knownen, is in question: Therefore the supposing your selues to be y^e church, when your faith & Religion should be tried, is fond & vain. But if S. Paul in that place by (Delivered) & (Tradition) meane nothing but the doctrine deliuered to them by word of mouth, & yet comprised in Scripture too, then must you graunt, that you are deceiued to thinke, that unwritten Traditions are approued by S. Pauls Traditions. Now what the things were which S. Paul deliuered by word, to y^e Thessalonians, is shewed in the 17 of the Acts, saying, Now as they passed thorow Amphipolis, and Apolonia, they

they came to *Thessalonica*, where was a Synagogue of the Jewes; and Paul, as his manner was, entred in vnto them, and thre Sabbath dayes hee discoursed vnto them out of the Scriptures, opening and alleaging, That Christ must haue suffered and risen againe, &c. In which wordes it is opened, both what Paul deliuered to the *Thessalonians*, by word; and from whence. From whence? Out of the Scriptures. What? That it behoued Christ to suffer and rise againe. Besides, Saint Paul witnesseth both to small and great, that hee said no other thing, than that which the *Prophets* and *Moyse* did say should come. The Traditions therefore that Paul doth exhort the *Thessalonians* to hold; is the Tradition of the Gospel: as Saint Ambrose writing vpon the same place, calleth it very well; which the reason also doth proue, that Saint Ambrose noteth that Paul doth there gather, saying, God hath raised you to saluation by our Gospel: therefore stand ye fast, and holde the Traditions which ye haue learned, whether it be by word, or by Epistle. Now I hope there is none so impudent to denie, that the Gospel is written. But here another difficultie incounters vs: If it were granted by the Churches interpretation; that there were do-

arines

trines or Traditions, Diuine, Apostolicall, or Ecclesiasticall, deliuered by word of mouth: vpon what sure grounds might wee be assured, which be the Traditions, that were so deliuered by Christ, his Apostles, or the Church.

Papist.

The ancient Fathers & chiefe Papists, doe plainly teach, that many points of doctrine, wherein you varie from vs: as, halowing the Font, the blessing of the oyle, the anointing the Baptized, Exorcismes, Fastes, Festiuities, prayer for the dead, prayer to Saints, worshipping of Images, the oblation of the Sacrifice, their Annealing, their Primacie of Rome, their five pretended Sacraments, the merit of workes, their satisfactions, the numbring their sinnes to the Priest, their Real presence, their halfe Communion, &c. (See the preface for Priests: and, See Master Middletons booke; called Papisto-Mastix, Sect. 5.) & almost all these things which you defend against vs, are proued by the Fathers to be deliuered by Tradition.

Protestant.

12 This sheweth evidently, that you are guilty of the same fault, that the Pharisees were,

Mark. 7. 9 were, by Christs owne reproofe, saying, *You cast aside the commaundments of God, to maintain your owne Traditions: teaching for doctrine, mens precepts.* So that as Saint Peter hath censured you, *You are not redeemed from the vaine Traditions of your Fathers.* Besides you chuse rather to make the Fathers to contradict themselves, (as I have shewed in the preface of this treatise) than to acknowledge with vs as the trueth is, that the Traditions mentioned by the Fathers, are no parts or points of the Catholike faith. But doeth your Church practise all those Traditions which are deliuered by the Fathers, to be either Diuine, Apostolicall, or Ecclesiasticall?

Papist.

Yes: and although she did not, yet is the Churches authority sufficient to abrogate, or admit, which she pleaseth.

Protestant.

13 Indede you take that libertie to yourselves, without all warrant, either of Scripture or Fathers: For S Hierome, which is one of the Fathers alleaged by you for Traditions, deliuereth it as an Apostolike Tradition; On the Lords day, and throughout every Pentecost, neither to pray on the knees, nor to fast. The temper of milke and honie, given to them

Dialo. cōtr:
Lucif. ca. 4.

them that were newly baptised, is confirmed by Tertullian, who likewise reckoneth by a number of Rites grounded upon Tradition: As, that the baptized should abstaine from washing, a whole weeke after Baptisme, with much crossing at euery going out, at euery steppe, at euery comming in, at putting on of apparel, at putting on of shooes, at washings, at tables, at lights, at beddes, at seates, &c. all these are deliuered as the Apostles Traditions: which yet the Papists themselves obserue not. And if these be not Apostolike Traditions, what warrant haue we for any of the rest? For, as for the Churches authozity in abolishing of these; you may say as much of the holy Scriptures: for you haue said before, That Traditions vnwritten, were of equall authozitie with the Scriptures. But doe you thinke the authozity of the ancient Fathers, to be a sufficient ground, to leade vs to accept of all the Doctrine deliuered by Tradition: and that whatsoener is deliuered by them, is to be receiued without exception.

Papist.

Yes, the ioynt consent of the Fathers, is an absolute Rule; being indeede the Churches exposition.

Protestant.

Tertul. de
Coro. Milit.
Nu. 3.

Conc. Trid.
Sess. 4.

Sta. princ.
doctr. li. 7.
ca. 3. & li. 16
ca. 5. Hart. 1
ag. Ray. ca. 2
dini. 2.

Protestant.

14 15
16

*Aug: Ep: 19
ad Hiero: E-
pi. 48, Vin-
cent: Ep 111,
Fortunatia.
no, t pi 112,
to Paulina.
Cont Fasti
li 11, c. 5.
Contr. Cref.
gram: li. 2,
ca: 11 & 31,
De Bap: cōt:
Don li. 2. c. 2.
De merit. &
remiss. pec-
cat. cont.
Pelag. lib: 3,
cap: 7, De
natur. & gra.
ca. 61, De
gracia Chri-
sti cōtra Pe-
lag. cap. 41.
De nupcijs &
concupiscēt:
lib. 2, ca. 23.

14 Then must you wholly relinquish all your doctrine and Traditions unwritten: for all the Fathers doe with ioint consent yelde all their authoritie to the Scriptures; laying it for a Ground, that nothing necessary to salvation, is to be belæued without the authoritie of the Scriptures; nay, that themselves are not to be credited without the scriptures, as shal manifestly appeare by testimonies of these Fathers following: yea, S. Augustine is so absolute for vs in most of his booke*; that he would haue the Church, sought onely in the scriptures; & heretikes confuted onely by the scriptures. To whose only authoritie in many places he professeth, that he himselfe will be bound. So that you must either make these Fathers contrary to themselves: Or else grant that Traditions are not of absolute necessity to be received. But for that this is a maine point, which the Papists insist on; I will cleare the same evidently by foure exceptions, which I referre to the indifferent censure of anie. First, I will proue, that the Fathers haue attributed all sufficiency to the Scriptures, and haue submitted all their authorities vnto them. Secondly, That the Fathers haue held diuers errors: vpon which it necessarily

necessarily followeth, that if they might erre in one thing, they might erre in another. Thirdly, that they are often reiected by the Papists; yea, even the greater number sometimes: contrary to their owne rule; and therefore may with as great reaso be reiected by vs. Fourthly, That there are many counterfeits, bearing the names of ancient Fathers; and that often times they are alleaged by the Papists to abuse vs: all which particular exceptions I will briefly proue in order as they lie.

First, Saint Basil saith, it is a most certain argument of infidelity, and a most certaine signe of pride, if any man wil reiect any of those things that are written; or bring in any thing that is not written: when our Lord saith, *My sheepe, heare my voice, and, a stranger they will not heare.*

Tertullian saith, Take away from Here: *De resurrex carnis.* tikes those things which they hold with Ethnikes, that they may stay their questions vpon the Scriptures onely, and they are not able to stand.

Saint Augustine saith, All things that concerne faith and manners, or beliefe and life, are plainly written in the Scriptures. *De doctr. Chritt. li. 2. ca. 9.*

Chrysostome saith, That every thing is cleare and euident by the Scriptures; and whatsoeuer *In 2. ad Thassa. Ho. 3*

whatsoever things are necessary, they are evident.

In Euang:
Ioh. li. 12,
cap. 6 8.

Cyril saith, That such of the things done by Christ are written, as the writers thought, to be sufficient for manners and doctrine.

Epist: 11,
inter epist:
August.

In the controuersie betwixt S. Austin and S. Hierome, touching Peters reproule; Hierome alleaged more ffathers on his side, and made so great account of them, that he desired Austin to suffer him to erre with such men, if he thought him to erre. To whom Saint Austin replied, that peraduenture he might finde as many, if he had read much: But I (saith he) haue Paul the Apostle himselfe, in stead of these all, and aboue these all. To him I doe flie; to him doe I appeale, from all the doctors, his interpreters who are of other minds, &c.

Epist: 16, ad
Euagrium.

S. Hierome yielding his opinion to Euagrius, a meane man; after he had shewed the iudgements of Origen, Didimus, Hipollitus, Irenæus, Eusebius Cesariensis, Emisenus, Apollinarius, and Eustathius saith, To bring forth the witnesses it was my part; let it be yours to iudge of the credit of the witnesses.

Orig. Hom:
1, super Ie-
rem.

Origen confesseth, That their iudgements, without witness of the Scriptures, were of no credit.

Hierom. in
Psal. 98.

Hierome writeth, That all which they spake,

spake, they were to pzone by the Scriptures: Hier. in Mas.
and saith in another place, That which hath ^{23.}
not anthority from the Scriptures, as easily is
despised as approved.

Saint Basil saith, If enery thing that is not Basil in Fa-
of faith be sinne, as S. Paul affirmeth, and thors definit
faith come by hearing, and hearing by the
word of God, Ergo, whatsoener is without (or
besides) the Divine Scriptures, because it is
not of faith, it is sinne.

Saint Hillary: Seest thou for faith, Em- Pillarus ad
perour? (saith he to Constantius) heare it not
out of the late Scrollles, but out of Gods
Bookes. Heare, I beseech thee that which is
written of Christ, lest under pretence thereof,
things not written be preached. And in ano-
ther place pressing his aduersary, Thou, saith
he, that deniest things written, what remai-
neth but that thou belceue things unwritten:
Wouldest thou see that was counted for a passing absur-
dity in that age, which since the Papists haue
established, as the surest way to discerne
trueth.

Tertullian refelling the Heretike Hermo- Tert. ad Hex.
genes: I adore (saith hee) the falsnesse of the
Scriptures; let Hermogenes shew me where
this (that he teacheth) is written: If it be not
written, let him feare the curse provided for

adders and diminishers. It seemes this Father vnderstand the Text of Deuteronomie, and the Apocalypse, otherwise than D.B.P. in his booke against M. Perkins.

Iren. li. 9.
ap. 4.

Irenæus saith, The disposition of our saluation, we knew by none other, than by those, by whom the Gospel came vnto vs: the which at first they preached by mouth; but afterward by Gods appointment, they did deliuer it to vs in writing, that it should be the foundation and pillar of our faith.

Aug de pa-
Nor. ca. 11.

The mountaines of Israel, whereon God promised to feede his flocke, are, (saith Augustine) The writers of the diuine Scriptures: feeding there you feede safely: whatsoeuer you learne thence, count it sanouerie; whatsoeuer is besides them, refuse it. Therefore whether it be touching Christ, or his Church, or any matter else, which concerneth our faith and life, I say not if we, (saith Saint Augustine) but as *sc. n* weth in Paul, If an Angel from heauen teach any thing besides that, which you haue receiued in the Scriptures of the lawe and the Gospel; holde him accursed. But I will conclude this point (wherein there is a multitude of witnesses against you, which, to auoide tediousnesse, I omit): S. Augustine teacheth Paulina, Not to follow his authority, of

dem contr.
Litt. Petil:
1. 3. ca. 6.

Epist. 119:

to believe a thing, because he hath said it, but to believe the Canonick Scriptures. We say therefore with him let vs yield and consent vnto the holy Scriptures, which can neither deceive, nor be deceived. And againe, I require the voice of the Shepheard, Reade me this matter out of the Prophets, reade it out of the Psalmes, reade it out of the Lawe, reade it out of the Gospel, reade it out of the Apostles writings. And so I ende with this sentence of his, I owe my consent, without gain-saying, only vnto the Canonick Scripture.

Now, let the indifferent Reader indge of the handling of this first part; whether he will believe the Fathers, speaking for, and with the Scriptures: or for Traditions, without and besides the Scriptures. Surely had these Fathers lived in this age, they had been condemned for Heretikes, as we are, for holding the same doctrine; so well doth this new Pope agree with Antiquitie. And the Papists had need to haue these places, and infinite others to this purpose, to be purged by their *Index expurgatorius*, out of the Fathers, lest this chiefe and fundamentall point agreeing so directly with the Scriptures, proue the downefall of all Papistrie.

wel, pag. 8.

Li: de pi. rit.

De past. cap. 14.

De natur. & gratia, ca. 61.

Deut. 4, 2. & 12, 32. & 29, 52. Io. 20, 31. 2, Tim. 3, 15, 16, 17.

Now let vs briefly proceede to the second Exception, to shew the errour of the Fathers.

^{id} First, Cyprian condemned the Baptisme of Heretikes as unlawfull, wherein a Council of Carthage of 87. Bishops vnder him, erred with him.

^{id} Iren. li. 3.
cap. 1.
Aug. de ciuitate Dei, lib. 21, c. 17.

Origen thought, That the diuels themselves should be saved at length.

Tertullian doeth (with Montanus) condemn second marriage.

^a In dialog: cum Tripho Iud. ^b Hier. comment. in Esay, li. 18, in praefar. ^c Euseb hist. Eccles. lib. 3, ca. 36. ^d De spe fidel. vt cita ab Hierom. ^e Hier. scrip. e. cl. in ver. papias. ^f Diognar. instit. lib 7, cap. 23. ^g Hierom comment. in Esay, lib. 18, in Psalm. ^h Hierom. coment in Ezech: lib. 11. ⁱ Euseb. Hist Eccles. lib 7, cap. 23. ^k Irenaeus ad Hier lib. 5 ca. 22. ^l Hilar. diuinar. instit. li. 7, ca. 14. ^m Lactant. in Mat. Can. 17. ⁿ Hieron. epist. 139, ad Cypr. ^o Iust. Martyr. Respon. ad Orthod. q. 71. ^p Aug in Brur. Psal. 89. & de ciuitate Dei, lib. 18. cap. 33.

^a Iustin the Martyr, ^b Irenaeus, ^c Papias, ^d Tertullian, ^e Victorinus, ^f Lactantius, ^g Apolinarius, ^h Senecrus, and ⁱ Nepos did erre, in that they thought, that Christians after the resurrection, should raigne a thousand yeeres with Christ vpon the earth in a golden Ierusalem, and there should marrie wiues, beget children, cate, drinke, and line in corporal delights.

^k Irenaeus, ^l Hillarie, ^m Lactantius, ⁿ Hierom, and ^o Iustin Martyr erred, for that they thought that the world should last but sixe thousand yeeres: which opinion ^p S. Augustine

doeth reproue as rash and presumptuous.

Hillarie erred touching the humanitie of

Christ

Christ, and did not speake of the person of the
holy Ghost as the church speaketh.

Irenæus erred, in affirming, That Christ
died in the fiftith yeare of his age, contrary to
the Scriptures, Luke 3. 23. And Iohn the E-
uangelist remembreth thre Passcouers after
the Baptisme of Christ, and in the thirde he
was crucified, as he affirmeth.

wel, pag
3.

Thus you see the second Exception in-
fused: but I will forbear to enlarge this part
any further, because I am unwilling to dis-
cover their nakednes.

their In-
expur-
ius.

The third Exception is, That the Papists
themselues reiect the Fathers, notwithstanding
the great brags they make of them, as
though they were wholly theirs; wherein I
will bee short, as I haue been in all the rest.
When we affirme by Saint Hieromes testi-
mony, that Pope Liberius subscribed to the
Arrians: Master Hardin answereth, that Hie-
rome was deceived by a rumour, dwelling in
the East.

Bristowes
motines.

Jewelaga-
Har, pag 6

The Rhemists except against Augustines
exposition of these words, *Vpon this Rocke, &c.*
which he expoundeth not of Peters person, but
of Peters saith: Also Doctor Stapleton calles
the same exposition *Lapsus humanus*, An hu-
mane oversight. And yet the same exposition

Mat. 16,
sect. 8.

Princ. doc
li. 6. cap. 3.

is confirmed by ^a Gregorie Nissen, ^b Cyril, ^c Chrysostome, ^d Ambrose, and ^e Hillary :
 All agreeing, that this Kocke is the confession
 of Peter.

Iren. li. 9. Bellarmine reiects S. Augustines interpre-
cap. 8. tation of S. Paul in this place, He shall be sa-
 ued, as through fire; which Austine interpre-
 teth to be y^e afflictions or tribulations of this life.
ag. deci. But Bellarmin expounds it of Purgatory.
cate Dei,
11. c. 17.

at, in The Rhemists reiect S. Augustines reading,
genesis, q. Heb. 11. ver. 21. who saith, *Iacob* by faith wor-
162. shipped God vpon the end of his staffe. But
 they translate, *Iacob* adored the top of his Rod,
 to countenance their Idolatrie.

n confel. Aug.
1. 2. c. 8. Tit. 5.

Li. de decal.
2 duob. opusc.
de legib. speci-
lib.

Antiquit.
ude. li. 3. ca. 4.

In Exod. 20.
In versib. de
decalog.

In Exod.
To 8.

In Synop.
ter. Scriptur.

In Mat. oper.
mpert. Ho. 49.

In Epist. ad
ph. cap. 6.

In epist. ad
phel. ca. 6.

Aug. q. vet.
Nov. Test.

p. 7.

Torrensis the Iesuite in the diuision of the
 comandements, saith, that 3 of them concerne
 our duty towards God, and 7 towards men.
 This doctrine is embraced by y^e Papists, vpon
 Austin and Clements authority, contrary to
 all these Fathers following : whose iudgements
 they may truely be said to reiect, in preferring
 two before so many. As first by the Hebrewes,
 as ^a Philo, ^b Iosephus, ^c Aben Ezra : next by
 the Grecians; ^d Gregory Nazianzen, ^e O-
 rigen, ^f Athanasius, and ^g Chrysostome.
 Lastly, by the Latines : ^h S. Ambrose, ⁱ S.
 Hierome. And one yet ancienter than they
 both, ^k The Author of the questions of the Old

and

and New Testament, who all affirme that
four Commandements concerne our duety
towards God, and five towards men.

Epiphanius is reiected by D. Hardin, for
breaking of Images. Jewel, pag
548.

Cyprian is condemned by Dureus, because
he teacheth that onely Christ is to be heard.

Their reiection of the Fathers is so com-
monly known to all that reade Controuer-
sies, as is euident by the infinite testimonies
alleged by vs, out of the Fathers, against the
Papists, that I shall not neede to insist of more
particularities: in which few may yet be obser-
ued; that they reiect the greater number (which
they tearme the Churches exposition) when
they make against them. See their In-
dex expur-
gatorius.
Stapleton
and Harte.

The fourth Exception is, that there are ma-
ny counterfeits bearing the name of Fathers,
which are likewise often alleged by the Pa-
pists, to abuse vs with their names. For proofe
wherof there be nine volumes of S. Hieroms
woorkes, whereof 3 are none of his: and yet vi-
ta Patrum, a Legend, how wrongfully fathe-
red on him, your Espencus and Canus both
shew. As also a barbarous and sottish fable of
the nativity of S. Mary as Canus calleth it. Coment. in
epi: 2. ad Ti-
mo. ca. 4. l.
cor. Theol
li. 11. ca. 6.

Likewise of ten volumes of S. Austins, there
is not aboue one or two, that hath not more or

Censurathe-
ologoru Lo-
uaniensium
in Appendi-
c Tomi secun-
di, & cetero-
rum Augusti.

Sixtus Se-
nent. de cata-
librorum in-
scrip.
Stapleto-
doctr. li. 3.
cap. 14.

Bibliotheca
sanctae lib. 2.
& 40

in confess.
Mag. li. 1, ca.
9, Tit. 2, & c.
assim.

fewer of such Pamphlets patched to it, both by the censure of Erasmus, and the Diuines of Louain, who shew, that sundry things beare Saint Austines name, whereof some are well learned, some lewd and hereticall.

Sixtus Senensis, whom D. Stapleton doeth commend, hath proued that books are fathered falsely, not onely vpon Augustine and Hierome, but also vpon Ambrose, Cyprian, Athanasius, Eusebius, Emisenus, Iunilius, Cyril, Eucherius, Arnobius, and Thomas of Aquine. And with this discourse hee closeth by the former volume of his holy Librarie: In which he hath shewed that Clemens, Abdias, Origen, Chrysostome, Hipolitus, and many mo, haue had their names defaced with the same iniurie.

I will omit diuers others for breuity; and although this may seeme no iust Exception against the Fathers, yet it ought to make vs cautious, yet we trust them to be the true Fathers; and not counterfeits: the rather for that the Papists, haue often alleaged such counterfeit Fathers to credit their doctrine with. For proue whereof, Torrensis the Iesuite citeth such bookes for S. Augustines as are known and granted to bee none of his; as namely, The Sermon of Saint Peters chaire, and

and other pretie Pamphlets of the same liffer. And although in the p^reface of his confessions to the Reader, he makes an exception: yet out of that exception, he saith, that although they doe not auaille much to conuince the opinion of Sectaries: Neuerthelesse, there will be godly men and learned, toho will permit and iudge them to be Saint Augustines owne; and will both take delight and profit by reading them. And yet amonge these booke, there is one that teacheth, contrary to Saint Augustine; as namely, The booke of blurring the sicke: where in the Bassard Austin alloweth the worship of images for good, which the true Austin both note as an abuse, and saith the Church misliketh it. And yet this booke alleaged by the Jesuite for worshipping of images is set as a flower in his Austins confessions; though it be iudged a bassard Austin by the Divines of Louain.

D. Stapleton alleageth Arnobius vpon the Psalmes, to proue, that who goeth out of Peters church shall perish; and that this is a counterfeit Father, Saint Hierome and Sixtus Senensis doe shew, for that the most ancient Arnobius was elder, than that he might heare of the heresie of Photinus; whereas this Arnobius that writeth on the Psalmes doeth mention

De visitat.
Infirmor. li.
2. ca. 1.
De moribus
Ecclesie
ca. 34.

Censura Le-
uanensium.
Non est Au-
gust. princ.
doctr. li. 6.
cap. 15.
Arnob. com-
in psal. 100.
Hier. de Scri-
ptorib. eccle-
Biblio. Sand.
li. 4.
Histor. Trip-
li. 5. c. 5.
Coment. in
I sal. 105.

mention Photinus and wrote by name against his Heresie.

S. Basil is often alleaged by the Papists, in many of their bookes, for Traditions not written. These words are binged as his: Of the doctrines which are taught in the Church; wee haue some laid down in writing, some againe we haue receiued by Tradition, from the Apostles in a mystery, that is in secret: whereof either haue like force to godlines; neither doth any man contradict them, that is but meanly acquainted with plaues of the Church: for if we go about to reiect those custums which are not written, as of no moment; befoze we be ware, we shal condemne those things which are in the Gospel necessary to saluatiō, yea, rather we shal bring the preaching of faith to a naked name. And nothing after in the same booke, Nothing else hath been receiued without scriptures, neither let this be receiued: But if wee haue receiued many secrets without writing, let vs also receiue this among those many. I thinke it Apostolike to cleaue to Traditiōs not written. Now this booke is proued a counterfeit by the reasons following: First, though it hath Saint Basils name to it, yet the later part thereof whence those patches are taken, haue neither S. Basils stile, learning, spirit, nor age which

Basil de Spir.
sanct. ca. 27.

Ibid. ca. 29.

Epist. Eras.
dedicat. ad
Episc. Cul-
menf. prae-
fixa. ca. 279

which Erasmus confessed when he translated the booke. Besides, this place of Basils, directly contradicts the two places afore mentioned of S. Basil. And this later allegation of the 29 Chap. convinceth the Authoꝝ to be but a yong Father in respect of S. Basil. For this bastard Basil in the same chapter mentioneth Meletius, as a Bishop of ancient memorie, dead long before his time: *Insiper & Meletium illum admirandum eadē fuisse sententia narrant quicum illo vixerunt. Sed quid opus est vetera commemorare? Immo nunc qui sunt Orientales &c.* Moreover, Meletius (that admirable Bishop) was of the same opinion, as they that liued with him report. But what need I repeat ancient times? The East Bishops which are at this day, &c.

Now the true Saint Basil, not only liued at the same time with Meletius, but was made Deacon by him, and wrote many letters to him, and departed this life before him, as the Church story witnesseth, affirming Helladius S. Basils successor, and Meletius, were both present at the second Generall Councell at Constantinople, vnder Theodosius; and that must needs be when Saint Basil was dead. I will yet enlarge this part out of y^e Rhemes Testament, because I know you highly esteeme the booke, and thinke it impossible, that so many

Q. 14. par. 8

Basil. despi.
Sanct. ca. 29

Socr. li. 4.
ca. 26.
Basilij epi.
56, 57, 58,
89.
Socr. lib. 5.
ca. 8.

many learned Divines would abuse their Readers with counterfeited Fathers to confirme their doctrine.

Anot. Rhe.
Test. Tim.
4. sec. 13.

You Rhemists alleage a counterfeited Epistle of Alexander, to prove Holy water to be 1400. yeeres olde, and it beareth date when Traianus, and Helianus were Consuls, which was neuer; which proveth it to be a counterfeited.

Anot. Rhe.
Test. 1. Cor.
11. sec. 10.

You alleage Chrysostome, and S. James Passes, for putting water into the wine in the Sacrament: and that these Passes are forged, are thus proved: first Balsamon, Patriarch of *Antioch*, saith, That the Liturgie of Saint James was not extant in his time. And in the Liturgy that beareth the name of Chrysostomes Masse as it is set forth by Claudius du Sanctis, There is a prayer for Pope Nicholas and the Emperour Alexius: whereof the one was nere five hundred yeeres, the other 7. hundred yeeres after Chrysostome.

Bals. in Can.
32. Conc.
Constant. 6.

For extreame Unction, you cite Augustin de visitatione Infirmorum. and Austin de Tempore. The first place is proved a counterfeited by the censure of *Louain*, as I have shewed in the first example of these counterfeited Fathers: and the other place de Tempore, by the same warrant.

Anot. Rhe.
Test. Cala. 4.
sec. 2.

In Censur.
general.
Tom. 10.

Oper. de
Aug.

Saint

Anot Rhe:
Test. A's 1
sc. 7.

Saint Augustine, (or as some thinke, Fulgentius) is alleadged by your Rhemists to proue prayer and praises to the blessed Virgine Marie, saying, Who can be able worthily to prayse, or thanke thee: Receiue our prayers, obtaine vs our requests; for thou art the special hope of sinners; by thee we hope for pardon of our sinnes; and in thee, O most blessed, is the expectation of our rewards, &c. What greater blasphemie can there be, then to attribute that to the creature, which is onely due to the Creator: This is not to honor, but to dishonour that blessed virgin; in giuing those attributes to her, which is proper and peculiar to our Saviour Christ. Now for proue that this is a counterfeite Austine, he addeth the testimony of Isidorus, who liued 200. yeeres after S. Austine; which proueth, that it cannot be Saint Augustine nor Fulgentius. Besides this, Augustine or Fulgentius, in the 39. sermon, doubteth of the Assumption of the Virgine Mary, and yet when he may seeme to make for their superstition, he must be byged as the true Austine. So little conscience make they of the abusing their Readers; if it may hold them in blindness, or giue any colour to their errors. The questions of the Olde and New Testament, are none of Saint Austins:

for

Bellar. de
Sacr. Can.
li. 2. ca. 10.

Annot. Rhe:
Felt. A. G. 1.

De diuin.
ominib. c. 4

Euseb. in
ironic.
Methodi.
in Mar-
rio Dion.
reopag.
Ignat. epi.
Ephes.
Dien. A.
op. Episc.
thenarum
Timoth.
isc. Ephe.

for in the 21 question, it is affirmed that Melchisedech was the holy Ghost: which saying, the true Austine, in his booke De Hæres. refuteth as an heresie. This Bellarmine confesseth, and yet the authoritie of this booke is often vjged by the Rhemists and other Papists. But aboue all their forgeries, those touching the assumption of our Ladie are notable: where for p^{ro}se thereof, Saint, Denis, S. Damascen, Athanasius, and S. Barnard, are alleadged. In which they affirme, that S. Denis writeth these and these things; where neither the Authoz is S. Denis, neither writeth he the things which they alleage. Now for p^{ro}se that this Denis is a counterfeit, Dionysius Areopagita (who they here call S. Denis) was dead many yeers before the works which beare his name could bee written: for there is a cited in them a saying of Ignatius, out of an Epistle which he wrote to the Romanes as hee was going to suffer martyrdome: ^b in the time of Traian the Emperour. Now Dionysius died ^c in the time of Domitian, certaine yeers before. And when ^d Ignatius wrote it, Onesimus was B. of Ephesus, who succeeded Timothie. Your counterfeitt ^e alleageth it to Timothie, B. of Ephesus, either after his decease, or before it was written. Besides it is set

down

down in þe Annotations that she liued 63 yeres,
being 25 yerres after Christs Ascension, as it is
in their Table of S. Paul, when she is supposed
to be assumed. Now in the same Table, it is
shewed by their owne account, that it was 51
yerres after Christs Passioity, and 18 yerres af-
ter his Ascension, befoze Dionysius Arcopa-
gita (whom they tearme S. Denis) was con-
uerted by S. Paul; which ^f the Scriptures also
witnesse, as any that will weigb the particular
texts shal evidently perceiue: So that he could
not be one of the brethren, to witnes her assu-
ption: She being assumed (taking the largest
computation) thzee yerres befoze he was con-
uerted; being at that time no Christian. Wee
might be proued a counterfeit by other reasons,
which I omit. Now touching the things which
are by the Rhemists sathered on him, he saith
no moze thereof, but that among the Bishops,
inspired of the holy Ghost, Hierotheus ex-
celled all the rest (saue the Apostles) in pray-
sing Christs goodnesse; when himselfe and
Timothie, and many of their holy brethren,
came together to behold the body, which re-
ceined God, and which the Prince of life was
in. As for the miracles (falsely forged by the
Rhemists, and sathered on him) of þe Apostles
brought together, S. Thomas cōming the 3 day
after

After the
Acts of the
Apostles.

f Acts 9, 5
Galat. 1, 18.
Acts 9, 26.
Galat. 1, 22.
Acts 13, 4.
Gal. 2, 1.
Acts 15, 4.
Acts 16, 5.
Acts 17, 34.

after, the Angels singing Hymnes thre daies, the buriall of the virgins body, the desire of Thomas to see it, the Sepulchre opened for his sake, and the body assumpt into heaven, he saith not one word of these conceits. Nay he rather saith against them; for he noteth, namely, That James was also present, the brother of the Lord, and Peter the chiefest and ancientest top of the Apostles. And it is not likely he would haue noted two, if they had bene all present: here is no lesse than seven lies in lesse than five lines.

Now let vs see how Damascen & your Portesse agreeth: for Damascē saith, The Angels sung almost thre dayes. The Portesse, thre whole dayes. Damascen saith, The rest of the Apostles, would shew to one of them, who was absent, the bodie. The Portesse saith, Thomas, who was absent, would worship the bodie. Now what this Damascen was, let your owne docto:rs tell you; who except against him for his tale of Gregory the Pope, and Traiane the Emperour. Thus Damascen reporteth, That Gregorie while he went ouer the market place of Traian, did pray for Traians soule to God: and behold, a voice from heaven; I haue heard thy prayer, and I pardon Traian: but see thou pray no more to me for thy wicked.

These

anus loco-
m Theol,
ii.

Hesse's
insure de
stor. sanct.

3.
erm. de
funct; in

qu
I
dea
pra
han
dile
The
spe
An
bas
fina
with
So
the
thun
of c
I a
gro
the
prow
And
sinc
seru
Cler
Seck
pag
5. I
an A
Heb

These be good places to proue prayer for the dead: and yet it is against popish doctrine, that prayer can deliuer any out of hell. And if he had been in Purgatory, the Pope could haue dispatched that of himselfe without praying. The next is Athan. in Euang. de deipara; who speaks not one word of your miraculous fault. And yet is the same Athanasius reiected for a bastard, in your otone edition. The last is five sermons of S. Barnards, in all which likewise, there is not one word of that miracle. So that vnlesse they were disposed to lie for the whetstone; it is to be wondered, how they dare thus abuse their Readers both with the names of counterfeited Fathers, and false forgeries. If I should collect all such like stoffe, it would growe greater than this smal Tract. But let the Christian Reader iudge of the rest, as hee proues these to be truly brought against them. And if any desire further prooue of the Whemists sincerity in alleaging Fathers, let him obserue these places, viz. The constitutions of Clement, Luk. 4. Sect. 1. Ignatius, Matt. 4. Sect. 2. & 1. Peter 2. Sect. 6. Dionysius Areopag. Act. 8. Sect. 6. Hypolitus Mat. 24. Sect. 5. Policarpus, Act. 6. Sect. 1. Miltiadi Fabian Act. 8. Sect. 6. S. Andrew, S. Martiall, Hebr. 10. Sect. 11. The Passes of S. James,

E

Basil,

In edit. Petr.
Nannij Lo-
uan. præfat.
ad episcopo
Attiebat.

Basil, and Chrysostome, 1. Cor. 11. Sect. 10. Clifton for Ciuil, Ioh. 11. Sect. 1. and Paulinus, Ioh. 9. Sect. 2. All these are counterfeited Fathers, and viced by the Papists vnder the names of true Fathers, to countenance their corrupt doctrine. And therefore no maruell if popish leaders instruct their followers, to get vs into the plaine field of their Motiues, out of our weake and false castell of onely Scripture, as Bristowe the Licentiate tearmeth it. And it is no maruell that they haue such store of the Fathers, and that our new masters (as they tearme vs) cannot compare with these Fathers in the doctrines they deliuer, when they bring vs onely the names of fathers. I could giue instance likewise, how the Fathers are often contrary one to another; yea, contrary to themselves. Thus I hope it is plainly proued, by these foure iust exceptions, that the Fathers iudgements are no infallible rule for a man to build his faith on: though it be imbellisht with the churches exposition. And yet wee reuerence and honoꝛ them, as men that haue brought great light to the vnderstanding of the Scriptures. But what doe you vnderstand by intituling the ancient Fathers with the name of the church?

Papist. and i

Brist. Motiu.

48.

Papist.

I meane, that the ioint consent of the Fa-
thers in all doctrines deliuered by them is the
doctrine of the Church.

Har. sig.
Rai.

Protestant.

15 What doe you meane by the ioint con-
sent of the Fathers.

Papist.

I mean by the ioint consent of the Fathers,
that, which all, or the most part of them, doe
deliuer for trueth; wherin if there be any dif-
ference, the greater number is to be follow-
ed: for a fewe may bee deceiued more easily
than many.

Protestant.

16 This rule seemes to be very vncertaine;
for you knowe, that king Ahab was deceined,
by the consent of false prophets; euen 400. a-
gainst Micaiah: yea, when the Fathers, in the
great Councel of Nice, were about to decree,
that Bishops Priests & Deacons should not vse
their wines; Paphnutius alone, rose vp in the
midst of their Councell, and freely contradicted
it, and preuailed. Besides, in the third Excep-
tion before, it is plainely shewed, that the
greater number of Fathers, are by your selues
reiected in the diuision of the comandements;
and in the controuersie betwéne S. Austine

2. Chron. 18
5. 11.

Sozom. li. 1.
cap. 22.

Torrensis
confes. Aug.
lib. 2. cap. 1.
tim.

and Hierom touching Peters repzoise, par. 1. wherein your selues grant, that Austin iudged more soundly. What is therefore then to be done, that a certaine and sure ground may bee found out?

Papist.

Then a better and more sure way is that, which by the faithfull Pastors of the Church is decreed in a generall Councell, which cannot erre.

Protestant.

17 Indeed, I must confesse, it is a sure way to build our faith vpon those Councils which cannot erre: But how shal we be assured that they cannot erre?

Papist.

We are assured by the Scriptures, That the Church cannot erre; as is euident by these places following. Our Sauour Christ saith, That when two or three are gathered together in his name, that he will be in the midst. And, he promiseth to send, vnto his Church, the holy Ghost, which shall leade them into all trueth. And *S. Paul* calles it the Pillar and ground of trueth. Vpon which places, and many other, which for breuity I omit; wee conclude, that the Church cannot erre: which, to speake as the Schoolemen doe, we

call

Mat. 18. 20.

Ioh. 16. 13.

1. Tim. 3.

17. qu. 18. of Popish Religion. 37
call the Church representative; because the
whole Church is there represented in a ge-
rall Councell.

Protestant.

18 Take hēde what you doe: Will you
bring the Church (contrary to the iudgement
of many learned Papists, mentioned in the
preface of this booke) to take her authority
from the Scriptures, and to be tried by them,
whether it may erre? If you doe, it will be the
utter ruine and destruction of your Religion:
for the Scriptures will conuince the Councel
of Constance of erroꝝ; in taking away the cup
from the Laitie, contrary to S. Pauls expresse
commandement, saying, *Let a man examine* 1. Cor. 11.
himselfe, and so let him eate of this bread, and
drinke of this cup. And contrary to the Instit-
ution and commandement of Christ himselfe,
saying, *Drinke you all of this.* And Saint Iohn Mat. 26. 27.
witnesseth, that our Saviour Christ saith, Ex- Iohn 6. 53.
cept yee eate the flesh of the sonne of man, and
drinke his blood, you haue no life in you: and ma-
ny other testimonies which I omit. It wil con-
uince the Councell of Nice of erroꝝ, in decre-
ing for the worshipping of Images, contrary to the
second commandement. But what shall I
neede to descend to particularities; it will con-
uince your late Councell of Trent, and all o-

ther Councels; in all those points of doctrine, wherein you varie from vs: if any Papist dare undertake to bring the controuersies betwene vs, to that triall.

And surely, since they will seeme to bring Scriptures; to proue the authoritie of the church; and, that the church cannot erre: I see no reason why they should refuse to make them iudge of all differences betwene vs. But I maruell they bge these places of Scripture, to proue that the church representatiue cannot erre: seeing they are not able to shew, that any one ancient Father hath so vnderstood them: or, that the whole church is represented in a generall Councell. Name one Father that is ancient, and not counterfeited, for your credit sake, that hath interpreted these places of Scripture, or any other in that case, as you doe. If you cannot, the world may iustly holde you for wzanglers, and abusers, both of Scriptures and Fathers. But let vs a little examine the force of those Scriptures, which if they were all granted, make nothing against vs, if they bee rightly vnderstood. The first is, When two or three are gathered together &c. This place is as pregnant for two or three faithfull men, assembled in Christs name, as to a Nationall

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02 a Prouinciall Councell: Neither doeth it giue any greater priuiledge to a Generall Councell, than it doeth vnto them; though it bee alleaged by Bellarmine, as the ground for the authorising of Councils. All which promise notwithstanding, your selues grant, That both Nationall and Prouinciall Councils may erre.

Bellar. li. v.
de Conc. ca.
12.

The next place is the sixteenth of Iohn, where the holy Ghost is promised to the Apostles, to leade them into all trueth: which spirit of trueth is promised to the church, and to euery particular member thereof, for whome our Sautour Christ prayeth, saying, *Sanctifie them in thy trueth, thy worde is trueth.* Iohn 17. 17. And againe, *I pray not for these alone, but for them also that shall belecue in mee through their worde.* But what maketh this for generall Councils, more then the whole church, or euery faithfull member thereof? For although this proueth, that the holy Ghost shall euer remayne with the church, and with euery true member of the same: yet must wee not hereof conclude, (though it bee as pregnant for euery faithfull particular man, as for the whole) That either euery member of Christ, or euery Pastor that is the Apostles successor, cannot erre: Neither

19, 20.

Rhem. Test.
John 16.

is this to be restrained to generall Councils, or to the Pope: neither must wee thinke, that any visible Church may challenge all priuiledges, that the Apostles had, as necessary to the conuersion of the world. But your Rhemists will tell you, that to teach all trueth, and to preserve in trueth, and from error, the holy Ghost is promised and performed, onely to the Church, and the choice gouernour and generall Councils. Upon which the Papists conclude, that if the Church cannot erre, the gouernours of the church cannot erre. Is not this substantiall reasoning? The whole church cannot erre; *Ergo*, the Pastors and preachers cannot erre. Deale plainly and directly; Do you hereby conclude that all Pastors cannot erre: or that no Pastor can erre? For to say, that no Pastor can erre, were apparant madnesse, and to say that all Pastors cannot erre, stands you in no stead: neither is this a good argument, The whole Church cannot erre; that is, all and every faithfull cannot erre: *Ergo*, all Pastors cannot erre. This is no kind of consequent: for some of the faithfull may be directed to the trueth, and they no Pastors nor preachers; and many preachers may be preserved from error, and they no Bishops; and many Bishops may kept in the faith, and they
not

not assembled: And a great number of those that be assembled, may be righty affected, and yet not the most part of them. And the greater side may be well disposed, and yet not the Bishop of Rome; without whose confirmation you hold no Councell lawfull. And therefore this argument is very childish, The whole Church cannot erre: *Ergo*, Generall Councels cannot erre; and specially the Pope: (of whom wee shall speake moze particularly hereafter) neither hath the holy Ghost filled with the vnmeasurable abundance of grace, any but Christ: for God giueth not the spirit by measure to him; of whose fulnesse wee all receiue. And it may well bee gathered from the Scriptures, that though the holy Ghost be giuen to the Elect, yet hee hath giuen it by measure, as I may say with Saint Paul: not to this end, that they may not erre, but that they may not erre to death. For what thing soeuer is receiued of another, it is receiued according to the capacitie of that which receiueh it.

Iohn 3. 34
Iohn 1. 16.

1. Cor. 10. 13
Eph. 4. 7.

The last is the 1. Tim. 3. 15. The Church is the pillar and ground of truth, therefore it cannot erre. If this argument were granted, would it follow hereupon, that generall Councels could not erre: but this is sufficiently refuted

Gal. 7.

Articuli Pa-
risiensis.

futed befoze. And you knowe that Peter was a pillar of trueth, and yet hee erred and was reprobated by Saint Paul: yea, your Diuines of *Paris*, but lately resolved, that Peter erred in faith when Paul reprobated him. And the very drift and scope of the place sheweth, That Timothie is not sent by Saint Paul to the church, to learne his duety, but to the Scripture. These things write I vnto thee, (sayth hee) hoping to come shortly; but if I tarie long, that thou mayest knowe how thou oughtest to behaue thy selfe in the house of God, which is the church of the liuing G O D, the pillar and ground of trueth.

Conc. Flor.
Sess. vi.
Chalcocon-
dylas de
Reb. Turc.
lib. 6:

This church then, which Timothie was conuersant in, is the church of *Ephesus*, called by S Paul, The pillar and ground of trueth: But this church of *Ephesus* hath condemned the doctrine of the Popes supzremacie; to which other churches of the East haue likewise condescended. Therefore, if that be true still, which the Church teacheth, because S. Paul calleth it the pillar and ground of trueth; then the doctrine of the Popes supzremacie is wicked, and Papistrise is heresie: yea even this church, notwithstanding it was called the pillar and ground of trueth, is now left desolate to Mahomets wicked impietie.

But

But let vs see by some few testimonies of the Fathers, how they haue expounded this place, and whether they haue applied it to generall Councils as the Papists do, and not rather to the whole Church consisting of the faithfull, as the Protestants vnderstand it.

S. August. saith, We may not vnderstand the second of the Sabbath, to be any other than the Church of Christ, yet the Church of Christ in the Saints; the church of Christ in those that are not overcome with the tentations of this wicked world: for they are worthy the name of firmament. Therefore the church of Christ is called the firmament, in those that are firme, which is, saith hee, the Church of the liuing God, the pillar and firmament of trueth. The like saying hath S. Augustine in many other places, but specially where he writeth against the Donatists.

Aug. in Psal
47. in præ

Aug. de Bapt
li. 7. cap: 3
Tom. 6.

Saint Chrysostome expoundeth this place of the verity it selfe, and not of the Pastors or Councils, as the Papists do: For (sayth he) the verity of the church is both the pillar and the firmament. And if you will see that the Fathers haue vnderstood the church, as the Protestants do; reade S. Augu. expounding the Articles of y^e Creed, where he saith that the Church is here to be taken for the whole, & not for

Chrys. Hom
11. in 1.
Tim. 3.

Enchirid. a
Laurent. c.
36.

44 The weake Grounds quest. 18
for that part onely, which is a stranger vpon
earth.

Aug. in Psal.
137.

Againe, he saith, There is a Church be-
neath, there is a Church aboue, the Church
beneath in all the faithfull, &c.

Ibid. Psal.
90. Conc. 2.

Likewise, the whole church enery where
diffused is the body of Christ, and hee is the
head of it: Not onely the faithfull which are
now, but also they that were before vs, from
the beginning of the world, and they that shall
be after vs, to the ende of the world, doe all
pertaine to this bodie. The church is the bo-
die of Christ, not the church which is here or
there, but which is here and enery where, tho-
rowout the world, &c. And often times in his
writings he affirmeth the Catholike church
to consist of all the predestinate, which are
the members of Christs mysticall bodie, and
that no wicked men pertaine vnto it, but on-
ly the good, holy and iust. But to conclude this
point, with one whom you haue euer reputed
your owne.

De ciuitat.
Dei, li. 21. ca.
15. de Bapt.
16. ca. 3.
In Iohn
Tract. 45.

Anselmus *super hunc locum*, saith, The house
in which God dwelleth, is the whole congrega-
tion of the faithfull; who are to be taught
diuersly: and the same Church is in the per-
fect, a pillar; that is, sublime, freight, incon-
cussible, supporting and lifting vp the ponger
loft:

sort: and in the same perfect, it is the firmament of trueth, because both by words and examples it confirmeth, in the hearts of the weake, the veritie of faith and Gods commandments. Thus you see the Church is by these testimonies vnderstood to be the congregation of the faithfull, and not generall Councils, or Pope. And it is truely gathered out of these words of Anselmus; which are to be taught, that the church consisteth aswell of the Laity as the Cleargie. Now if you will see how the church may be known, Chrysostome saith, Before it might be shewed many waies, which was the church of Christ; But nowe it is no way to be known, but onely by the Scriptures. S. Augustine saith, (as we may truely say of the Papists) Let the Donatists (saith he) shew their church, not in the rumors and speeches of the men of *Africa*, nor in the Councils of their Bishops, nor in their discourses of any writer whosoener, nor in signes and miracles that may be forged; but in the precept of the law, in the predictions of the Prophets, in the verses of the Psalmes, in the voices of the shepheard himselfe, in the preachings and workes of the Euangelist, that is in all the Canonickall authorities of the sacred Scriptures. And binding himselfe to the same

Hom. in
Mat. 49,

De vnitat.
eccles. ca. 16

con.

Ibidem.

condition, he addeth, But whether they hold the Church, let them shew no otherwise than by the Canonical books of the holy scriptures, because wee our selues doe not say, wee must therefore bee beleened, for that wee are in the church of Christ; or else for that Optatus, Ambrose, and infinite other Bishops of our communion haue commended the church which we hold; or because our Church hath been published in the Councils of our Collegues.

Chrysost. in
Mar. Hem.
36.

Chrysostome sayth, Euen so touching this new Jerusalem which is the Church, they that were spiritual Christian men, leauing the bodily church, which the wicked by violence had invaded, departed out from them. As S. Iohn expoundeth it, they rather departed out from vs: for hee seemeth not (indeed) to depart from the church, that bodily departeth, but he that spiritually leaueth the foundations of y^e Ecclesiastical truth. We haue departed from them in body; they haue departed from vs in mind: we from them in place; they from vs by saith: we haue left with them y^e foundations of the wals; they with vs the foundations of the scriptures: we are departed from them in the sight of man; they are departed from vs in the iudgement of God. But now after y^e spirituall church is come forth, y^e bodily church is left forsaken; that is to say,

say, frō the people that seemed to be a christian people, & was not; this people is gone forth, that seemed not outwardly, but was so indeed: notwithstanding as we haue said before, they are rather departed from vs, than we from them. Now let y^e indifferent Reader iudge by Chrysostomes iudgement, whether the Papists or we, by this description may be truliest reputed the true church: for I thinke it is eident to all, that they haue the foundations of the wals, and we y^e foundations of y^e Scriptures, which they so blasphemously speak of: we are departed frō them in the sight of man; but they frō vs in the sight of God: & who they were that seemed to be a christian people, and were not; let that be tried by the Scriptures. And, if you wil know what authority y^e Fathers giue to the church, S. Aug. saith, The church may not pferre her selfe before Christ; neither may we beleue the true churches themselves, vnles they say & do those things y^e are consonant to the scriptures.

The church may not pferre her self before Christ, for so much as hee alwaies iudgeth rightly; & ecclesiastical Iudges, as being but men, are often deceiued. Many be the testimonies that might be brought to this purpose: but to proceed, we make the same iust exceptions against general Councils, y^e we did against the Fathers,

First,

Cont. Cresc.
li. 2. ca. 24.
Idem oper.
imperf. in
Mat. Ho. 49

Idem con-
Crescon. li.
cap. 21.

First, we will proue that they are contrary one to another.

Secondly, that they haue erred.

And lastly, that they are reiectcd by the Papists.

Canon 59.

Constant. in
Trullo, Can.
20.

The first Exception I proue thus; (for I wil be brief) The Council of *Laodicea*, (though a prouinciall Council, yet allowed by a generall Council of *Constantinople*) did set down the same Canon of the Scriptures, which both the old church had, and our church both holde; and commandeth, *Ne aliqui preterea legantur, & in auctoritatem recipiantur*. That none besides be read, and receiued into authoritie.

Canon. 47.
Iest. 3.

The third Council of *Carthage* which ther in the Council of *Trent* subscribeth to, did adde the booke of the *Maccabees*, and the rest of the *Apocrypha*, to the olde Canon, contrary to the sayd Councils of *Laodicea* and *Constantinople*.

Can. 8.

The Council of *Nice* appointed boundes and limits, as well for the Bishop of *Rome* in risdiction, as for other Bishops: contrary to which the Council of *Lateran* gaue the *Sovereignty* of ordinary power, to the church of *Rome*, ouer all Churches.

Can. 5. apud
Innocent. 3.

Conc. Constant. as it is extant, Nice 2. Act. 6.
Tom. 6.

The Council of *Constantinople* condemned the setting vp of Images: contrary to which the

The Councell of *Nice*, accurseth those that worship not holy images. I will enlarge this part no further, though I could shewe, that some Councils haue decreed, That the Councell is aboue the Pope: some that the Pope is aboue the Councell.

Aer. Sylu.
de Conc. Ba-
sil contr.
Flor. & Ger-
rar. Conc.
Constant.
Sess. 4. & 5.

The next is thus proued: First, this is an infallible rule, That Councils decreeing things contrary (as is instanced in these few examples befoze) It must of necessitie follow, that the one of them must erre: yet wil I proue it by some moze particulars.

The second Council of *Nice*, decreed, That Angels and mens soules are bodily & circumscribable: and yet this Council, notwithstanding this grosse erroz, was confirmed by the Councell held at *Constantinople*; which Pope *Agatho* hath allowed for a generall Councell.

A. 3.

In the Councell of *Neocesaria* confirmed by *Leo* the 4. second mariage is forbidden. The Canon saith, he is commanded to enioyne penance for second mariage.

Canon 7.

The Councell of *Toletan* saith, He that hath not a wife, but in stead of his wife, a concubine, is not for this cause to be repelled the communion. This Councell was confirmed by *Leo*, as it may appeare, Canon 21.

Tolet. 1.
Can. 17.

In the first generall Councell, the mariages betwixt

Can. 72.

betwixt Catholikes and Heretikes are iudged
to be voide. Now whether these be grosse and
manifest errors, I referre it to the censure of
any indifferent Reader. But these absur-
dities they are forced to giue way to, or else
to ouerthrowe that maine pillar of Popery,
That the Church cannot erre. The last part
which I promised to shewe, is; That Coun-
cels are reiected by the Papists. This is pro-
ued, for that many things are reiected by them
in both the said Exceptions: But I will in-
stance some few more.

Andradius the defender of the *Tridentine*
Councell, in his first booke, reiecteth the Coun-
cell of *Chalcedon*, one of those first foure Coun-
cels (which Gregorie professeth to receiue, as
the holy Gospels) saying, This Councell er-
red, in that it did rashly, and without reason
ordaine; That the Church of *Constantinople*,
should be aboue the Church of *Alexandria*
and *Antioch*.

Conc. Chal.
de Laicis,
ca. 20.
Præfat. in
li. de pont.

Bellarmino saith, That in the Councell of
Chalcedon, there is something good, and some-
thing euill, and that we may receiue the one,
and refuse the other. And in another place he
dispenseth with himselfe to reproue, in the same
manner, the Councell of *Constantinople*, for
hauing attempted somewhat, that did not
please

lease the Church of Rome. And he reiecteth
wholly seven general Councils. Reade like-
wise what Pighius hath written of purpose
to discredit the sixt and seventh Synodes. And
he impugneth the Council of Constance and
Basil.

Bellar. de
Conc. & ec-
clesi. li. 10.
ca. 60. 70.
Pighi. Hier.
ecclesi. li. 6.
cap. 4. & 50
& 7.

Now though we haue proued the three par-
ticularities proposed, wherein our lawfull and
just Exceptiōs against Councils are euident :
yet let vs see whether our assertiō in this point
be iustified both by the Fathers, and chiefe and
learned Papists.

Saint Augustine sayth, That generall
Councils are often amended, the former by
the later : and if our aduersaries obiect, That
they are amended but not from errors; What
need amending where no fault is? The con-
ditions, which S. Augustine repeateth in the
first, indureth to the last, *Si quid forte à verita-
te deuiauerunt*, If in ought they swarue from
the trueth. And it is manifest by the drift of
the place, writing against the Donatists, that
he maintained the authority of the Council hol-
den by S. Cyprian against the trueth, that hee
peaketh manifestly of Correction of errors,
and not of things indifferent, as the Papists
dō to maintaine their error; That generall
Councils cannot erre.

Epist. 73. ad
Iubai.

In Epist. ad
Procopi.

The Arrians preuailed so by Councils, that it made Gregorie Nazianzen, to despaire, that euer any good would bee done by Councils

Epist. 16, 7.

Saint Augustine rehearsing two Episcopall iudgements, that passed against the Donatists, in the Councils at *Rome* and *Arle*, he sheweth how Councils might bind vs: But, (saith he) let these be counted the iudgements of men, and let it be said, They might either deceiue, or be deceiued, and perhaps corrupted.

Cont. Maxi.
li. 3. ca. 14.

Saint Augustine hauing shewed, that the Council of *Ariminum*, being deceiued by the subtilty of a fewe, decreed against the Council of *Nice*, which had decreed against the Arrian Heretikes, concluded thus against Maximinus; But now, neither ought I to produce the Council of *Nice*, nor you the Council of *Ariminum*, for a preiudice: for neither am I bound to the authoritie of this, nor you to the authoritie of that. Thus you see he confesseth that his aduersarie was not tied to the authoritie of the great *Nicen* Council: comparable to the which no Council was euer yet. Yea, S. Hillarie was nothing afraid to be condemned in many Councils. Now let him gather what Councils he will against me (saith he) and openly proscribe me for an Heretike, as he had

Hillar. cont.
Auxent. &
Arrian.

offer

often done. The Arrians in 26 yeers, gathered Euseb. li. 7.
 framed sundry Councils for their purpose at cap. 5.
Tyrus, Ierusalem, Philippi, Sirmium, Ariminum, Sozom. li. 4.
Selucia, Constantinople, and two at *Antiochia.* ca. 9.
 In the Council of *Millan*, above three hun-
 dred of the West Bishops consented, that A-
 thanasius should bee thrust from his Bishop-
 ricke. There was but five against three hun-
 dred, that openly and plainly withstood it.
 And Leo writeth of the famous Council of
Chalcedon, Tanquam refutari nequeat quod illi- In Epist. 52.
ciè voluerit multitudo; As though that might ad Anatho-
 not be refuted, which a multitude hath vn-
 lawfully decreed. Yea, your owne men haue
 been of the same opinion with vs. Panormi-
 tane, the best of your Canonists; yea, a reue-
 rend Archbishop, and a renowned Cardinall
 saith, A Council may erre, as otherwise, a
 Council hath erred about mariage to be con-
 tracted betwene the Rauisher, & the Rauished:
 and the saying of Hierome, as being of the
 sounder opinion, was after preferred, before
 the Statute of the Council. And the argu-
 ment which Papists make, That the church
 should faile in faith, if Councils should erre, he
 refecteth as frivolous, saying; It hindereth vs
 little, if it be said, that a Council cannot erre,
 because Christ prayed for his Church, that it
 should

Panor. ibid.

should not faile. For though a generall Councell represent the whole vniuersall Church, yet to speake trueth, the vniuersall Church is not there precisely, but by representation; because the vniuersall Church consisteth of all the faithfull. And this is the Church which cannot erre, &c.

Pighius Hie.
rai. eccl. li. 6.
ca. 4. & 5.

Li. 6. ca. 13.

Pighius saith, it is certaine, that Councils are not the vniuersall Church. In none of all the generall Councils shall you find, the fathers to haue arrogated thus much to themselves, as to say they represented the Catholike Church; besides these two last Councils of *Constance*, and *Basil*, which we now impugne. And that General Councils may erre, he sayth, It is certaine, that not onely these Councils (of *Constance* and *Basil*) which we now disproue, haue shamefully & absurdly erred, but also many others. And againe, We find that General Councils, euen of holy Fathers, haue erred in decrees of faith: for example of General Councils; The Councell of *Ariminum*, vniuersall no doubt, and also the second Council of *Ephesus*, and that likewise vniuersall; These I say are witnesses, That euen general Councils, and those lawfully gathered may erre. The Bishops that were present at *Ephesus*, complained after

in the Councell of Chalcedon, that they were
threatned and forced. Now if Bishops may
be forced, they may likewise be circumuen-
ted, as they were in the Council of Ariminum;
or deceived in opinion, as they were in the
Councils of Carthage, Constance, and Basill,
by the confession of learned Papistes them-
selues. And if they may by all these wayes
be perverted when they are assembled, Ergo,
they may make both an erronious & an iniri-
ous conclusion. Wherefore, since it appears
evidently by this little that hath bene sayd,
That Generall Councils are no infallible
rule, to build our faith on: What must wee
then doe, to finde out a sure Ground, where-
upon to ground our Religion?

Papist.

The last, and onely meanes, without all
exception, is the Pope; whose faith cannot
faile, neither can he erre iudicially. So that
whether with the Councils, or without the
Councils, That which he determineth and tea-
cheth is a certaine trueth: That which hee con-
demneth is a manifest Error.

Protestant.

19 This aunswere doeth manifest to all
that are not wilfully blinde, that what

brags soeuer you make of Fathers and Councils, (who, as Campian boasted in his tenne Reasons, were al as sure on your side, as Pope Gregory the thirtéenth) that yet yet the Pope is the man, vpon whom you ground your Religion: neither esteéming Fathers, Councils, or the learned of your owne side, further than they may stand and concurre with the Popes good pleasure; which by this little Tract may euidently be deduced: For first, you ground your Religion on the Word; the Word on the Fathers; the Fathers on Councils; and the Councils on the Pope: So that in all the controuersies betwéene vs and you, we must stand to the censure of your Pope, who must be both Judge and partie. And if he giue iudgement on our side I will neuer trust him. But to ouerthrowe this pillar of Popery thorowly, I will proue, that the Pope hath erred iudicially: For albeit they confesse, that the Pope may be an Heretike, yea, that Liberius the Pope might yéeld in persecution; Marcellinus the Pope, for feare, might commit idolatrie; Honorius the Pope might fall to heresie, and more than all this, that some Iudas might crépe into this office, as their Chemists confesse: yet they distinguish betwéene the person and the office. And as their last shift and refuge ha-

uing

ho. Test.
ank 22.
ed. 11.

Counten-
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uing been driven by force of reason and exam-
ples, to acknowledge thus much, They now
insist upon this last ancho2, as their last hope
to auoide shipwacke, That the Pope cannot
erre iudicially; that is, in their Consistories,
Courts, Councils, decrees, deliberations, or
consultations kept for decision and determina-
tion of such controversies, doubts, or Quest-
ions of faith, as shall be proposed to them. Now
what wrangling and shifting is this, to aske for
the place whete, and the time when, the Pope
decreed for erro2? For if he may erre at home,
he may likewise erre abroad. If the Pope be
an Heretike in his chamber, hee cannot bee a
Catholike in his Consistorie. And if the Pope
may beleue, defend, and preach an erro2,
what neede we care whether his sentence, be
conclusiue, or perswasive, definitiue or inter-
locutorie. And if you thinke that this idle di-
stinction, can free your Pope from his erro2s,
because they haue not been definitiue-ly pro-
nounced in their publike Consistories: wee
could name infinite Bishops and churches that
haue not erred in this precise maner: For how
can you proue that euer the Bishops of Yorke
or Durham in England, of Poytiers or Lions in
France, of Valeria or Corduba in Spaine, of Ra-
uenna or Rhegium in Italy, of Corinth or Athens
in

in Greece, of Miletus or Sardis in Asia, gave
definitive sentence against the faith, in their
publike Consistories: Infinite others might
be objected, against whom it could never be
proued, that they haue erred in this kind: and
therfore this cannot but be a strong Bulwark
wheron you depend & boast, That it cannot be
proued, that the Bishop of Rome hath erred,
iudicially, or definitiue. For if Popes haue
erred in writing and teaching, they were as
right Heretikes as euer were Arrius, Sabel-
lius, Nestorius, Eutiches, and such like; which
neuer gaue Definitive sentence against the
faith, in Courts and Consistories, but onely
taught or wrote, against the trueth. But this
new Popery was not then, nor many yeeres
after found out; though the quaint Iesuits,
haue of late refined their late Poperie, to giue
a colour to the Popes priuledge.

And albeit this were sufficient, yet will I
briely procede and proue, that the Pope hath
erred Definitiuely or Iudicially; as his De-
cretals which are Definitive sentences shall
evidently proue.

First Sigebert, Martinus Polonus, and Si-
gonius doe witnessethat Pope Stephen the
6. decreed in a Council, That they who were
ordained Bishops by Pope Formosus, were
not

In Chronic.
Supputat.
Romanor.
pōt. de Reg.
ital. li. 6.

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not ordained lawfully, because the man was wicked by whome they were ordained. And hee did not onely depriue, and vnozdaine them who were ordained by Formosus, but he decreed too, as Sigebert noteth, That all the ordainings of *Formosus*, ought to be void: And this, * *Walter Hart* against *Doctor Raynolds* confesseth to be an error in faith. And *Iohn* the ninth in the Council of *Rauenna*, condemned *Stephen* and his Councell, and therein their new ordainings are forbidden, and matched with new Baptizings.

Pope Coelestine the third did set forth a decree, that, when of married persons, one falleth into heresie, the marriage is dissolued; and the Catholike partie is free to marrie againe: flat against the Scriptures.

And *Alfonsus*, a famous patron of the *Barbarie*, doeth shewe, that he defined it. For, that *Pope Coelestine* did erre (saith *Alfonsus*) about the marriage of the faithfull, of whome one falleth into Heresie, It is manifest to all men: Neither was this error of *Coelestine* such, as ought to be imputed to negligence alone; That wee may say he erred as a priuate man, and not as a Pope, who in defining of any serious matter, should aske counsel of learned men. For this definition

Ordinationes eius omnes inuitas esse delere decernit.
* Pag. 42. 7.
Concil. Pa-
uer. An. Do-
898. Sigori-
de Reg. Ita-
li. 6.

Mat. 19. 9.

Alfon. d. Ca-
stro aduer.
Heresi. li. 1.
ca. 40.

definition of Coelestine was extant in the olde Decretals, which I my selfe haue sene and read. And this is confirmed by Cardinal Hostiensis, who noteth the very paragraph of the Chapter, in the which it was, and speaketh of it as a Decretall. And that the Pope may erre in iudgement of faith, Gratian, Adrian, Gerson, and Almaine, the Diuines of Paris affirme. Innocentius the third, when he decided the cause, confessed, that one of his predecessors had decreed otherwise; which, saith the Gloze, was Coelestinus: whose resolution was in the old Decretals, and it was euill that Coelestinus sayd.

Alexander the third, in a matter of great importance, sayd, *Quamuis aliter à quibusdam predecessoribus nostris sit aliquando indicatum.* Though some of our predecessors haue heretofore otherwise giuen iudgement. And if you object (for you will ener find some shift) that these were matters of marriage, and not of faith: as though the seuering of those, whome God hath ioyned, did not touch the faith.

Nicolaus the second, in a Councell of 114. Bishops, appointed Berengarius to confesse, That the very body of Christ is in trueth, and sensually broken, and bruised in pieces with the teeth of the faithfull, And this confession the Pope

super quart.

Decretal. c.

quanto de

diuortijs.

S Idē liqui-

dem de cō-

uers. in h. d. c.

audabilem.

Gratiadist.

9. c. in

lomi. S

Adrian in 4:

ent. de con-

firma. ca. vlt.

Gerson &

Almain Pa-

tristifies The-

ologi.

Decret. li 4

de diuort.

quanto,

Ibid. præ-

decessor.

Decretal. li.

t. de de-

pōsa duorū

licet præ-

ter.

de conse.

stin. 2.

Ego Be-

rell.

Pope receiued, allowed, and sent to the Bishops of Italy, Germany, and France, as Catho- like; which your owne Gloze saith, is a greater heresie than euer Berengarius held, vn- lesse you vnderstand this of the outwarde formes of Bread and Wine, and not of the bo- dy of Christ.

Ibid. c. den-
tibus.

Honorius the Pope did hold and teach the Monothelites heresie, who (whereas Christ is made our Saniour and Redēmer, by that he doeth consist of two natures, God and man; and as of two natures, so of two willes agré- able to the natures) they say that Christ hath but one will onely, and by consequent but one nature. The first general Councel hath hand- led the cause of the Monotholite heretikes, in 18. actions, as they are tearmed. In the first action, the 8. and the 11. the heretikes alleage in their owne defence, that Pope Honorius taught as they do. In the 12. & 13. his writings are examined, his heresie discovered, himselfe condemned and cursed. In the 16. 17. & 18. the sentence which was giuen against him, and the curse are repeated often, againe and againe with acclamation of the Councel: yea, the prin- cipal point of his Decrees, set forth to teach the Church, was the Monothelites heresie: this is confirmed by chiefe Papists.

1. Tim. 3. 16
Luk. 22. 42

Honor. ha-
retico An-
thema.

Vid: Rayne-
ver. Hart
diu. 2. pag
393.

Pope

Abbas Vrf.
berg. Ann.
1080.
Paculus
er sciendar.
n vita &
gefz. Hilde-
brandi.

Pope Gregory the 7. was condemned by the Bishops of France and Germany, as the ancient disciple of the Heretike Berengarius, and swarning from the true faith: And in speciall words; This is *Hildebrands Decree*, in which hee erred from the Catholike doctrine and faith. Now let the indifferent Reader iudge betwéene you and vs, whether the Pope be a competent iudge. But how may it appeare, that to him is committed so great a charge, and that his sentence is so absolute, that all authorities of Scripture, Fathers, and Councils, must submit themselves to his Censure?

Papist.

The absolute authority of his Holinesse is prooued by many places of Scripture; as, *Mat. 16. 18.* *Thou art Peter, and upon this Rocke will I build my Church: and, the gates of hell shall not preuaile against it: and, I haue prayed for thee Peter, that thy faith faile not: and, Thou being conuerted, strengthen thy brethren: and, Feede my sheepe: Feede my lambes.* And many other places of Scriptures, Fathers, and Councils doe conferre this speciall priuiledge vpon Peter and Peters Successours: By which means, all Controuerfies whatsoeuer may be determined.

Protestant.

Protestant.

This is strange Divinitie, and stranger Logicke: Christ sayd, Thou art Peter, & upon this Rocke will I build my Church. *Ergo*, the Church is builded onely upon Peter and the Pope. The gates of hell shall neuer preuaile against the Church. *Ergo*, Peter and the Pope, are the Church, against which the gates of hell shall not preuaile. I haue prayed for thee Peter, that thy faith faile not: *Ergo*, whatsoeuer is determined by the Pope is not subject to error. And Christ sayd to Peter, Feede my sheepe. *Ergo*, hee made him supreme head of the Apostles: Or thus, Christ did charge Peter to feede his sheepe: But the Apostles were sheepe of Christ; *Ergo*, hee had the charge of feeding them also, and so had absolute authority. Nowe to make you see the folly of this manner of reasoning, obserue this argument, and you shall by that meanes easily discern the weakenesse of your owne reason; Christ did charge his Apostles to preach the Gospel to euery creature: But Peter was a creature; *Ergo*, they had charge of preaching to him also. And this must needs ouerthrow your reason, if a man would play with words: For Christ said not to Peter, feede al my sheep: but he said to $\hat{\text{p}}$ Apostles, preach to euery

euery creature. And if these consequents bee good, then is it an easie and a safe way to decide all differences, and wee might well haue spared all these paines: for it will necessarily follow, that if the Pope cannot erre in any point of doctrine or discipline of the Church, then the Scriptures, Fathers, & Councils, are superfluous: Neither is that Gloze to any purpose, that the Rhemists make; That the various meanes of determination, triall, and declaration of the trueth, is necessary for the recovery of Heretikes, and for the contentation of the weake; who not alwaies giuing ouer to one mans determination, wil either yeld to the iudgement of all the learned men, and Bishops of all Nations, or else remaine desperate. For since there is so variable censures of Councils: some holding the Pope to bee aboue the Councell; and some holding the Councell to be aboue the Pope; If this point be soundly proued, That Peters See hath so the assistance of the holy Ghost, that it cannot erre: all other causes of the necessitie of Fathers, or learned Bishops of all Nations, is superfluous: for if the priuiledge of not erring belong to the Pope and his successors; why is it made common to them, with the rest of the Church: If it appertaine to the whole Church,

why

AG. 15.

Aene. Sylu.
de Concil.
Basil. contr.
Flor. & Ferrar.
in Conc.
indict. Concil.
Const.
Sess. 4. & 5.

why is it appropriated to the Pope? But why doe they bring Scriptures to prove this speciall privilege, to belong to the Pope: Seeing Canus and Bellarmine, two great Champions of the Romish Church doe both confesse, that It is not in the Scripture, but by Tradition, that the Pope hath this supremacie. First Canus doth graunt, That it is not written in the Scriptures, that the Pope succeedeth *Peter* in the supremacie. And Bellarmine the great Jesuite sayth, That whereas Canus thought, that the stories haue sufficient ground to conuey Peters right vnto the Pope; because they say, *Peter* set his chaire at *Rome*, & there died: yet sayth he, if learned men shall not allow of that, Another ground may bee, that the Church receiued it, though not by Scripture, yet by Tradition. And to put the matter out of controuersie, he defineth, that indeed it is a Tradition, not of Christ, but of the Apostles: and lest we should doubt of which of the Apostles, he nameth the man, *Peter*; even a tradition of *Peter*. And therefore if you will follow the iudgement of this learned Jesuite, which you all receiue with so great applause, then renounce the vnlearned follics of your

Locor. The.
olo. li 6. c. 8a

Controu. 4.
q. 5. de pont.
finita. 26.
Mij. An.
1578.

Licet Romanos Episcopos Petro succedere in sacris libris non habeatur Scriptum: ab Apostolis tamen Ecclesia quasi per

Manus Traditum est. Romanum pontificem esse Petri successorem in pontificatu totius orbis habetur ex traditione Apostolica: etri.

Rhemists and others, who violently wrest the Scriptures, to proue the Popes priuiledge. For when you vrgc these places, Thou art Peter, and on this rocke, &c. and, I haue prayed for thee Peter; and, Peter, feede my sheepe; You presume much of the simplicitie of your hearers: otherwise you would neuer reason so absurdly. For though Stapleton, and some others vpon the 16. of Matth. by these words; Thou art Peter, &c. alleage the first Popes of Rome, most holy martyrs, to proue the Popes Supremacie, by the Scriptures: and do reckon by Anacletus, Alexander the 1. Pius the 1. Victor, Zepherinus, Marcellus, Melchiades, Iulius, and others; yet doeth Canus and Bellarmine proue, that it is grounded on Tradition; and Canus doth cite for witnesses thereof, the first Popes of Rome, most holy martyrs. And the same Popes which are alleaged by Canus, to proue the Supremacie, to be an vnwritten trueth; the very same Popes are alleaged by Stapleton, to proue, that, It is written: euen Anacletus, Victor, Zepherinus, Marcellus, Melchiades & Iulius: yea, the very same Epistles are alleaged by Stapleton, which are alleaged by Canus. Now if they be rightly cited by Canus, how may we trust Stapleton: if rightly by Stapl. how may we trust Canus? if rightly

Locor. Theol.
olo. li. 6. c. 8
Bellar. cont.
4. q. 5.

rightly by both, what trim Popes are they, & with one breath do say, That the same thing is both written and vnwritten. But the Iesuite dealeth more warily: who seeing the danger of naming speciall men and places, doeth shrowde himselfe in the generall tearmes, of Councils, Popes, and Fathers.

Thus you see how the Lord doth sheath the swords of the Madianites in their owne sides. But let vs see how y^e Fathers vnderstood these Scriptures that are brought to priuiledge the Pope from erring, and set downe their sayings at large, though we haue briefly before in the 14. Question, part 3, b^rged their authorities. S. Augustine expoundeth the first place thus; Thou art *Peter*, (saith Christ) and vpon this Rocke, which thou hast confessed, vpon this Rocke, which thou hast acknowledged, by saying, Thou art Christ the Sonne of the liuing God, wil I build my Church; that is, vpon my selfe, the Sonne of the liuing God, will I build my Church; I wil build thee vpon me, not my selfe vpon thee. S. Hillary saith, This onely is the immoueable foundation, This onely is the happy rocke of faith, which was confessed by *Peters* mouth, Thou art the Son of the liuing God; Then vpon this rock of confession, standeth the building of the Church.

Iudg. 7. 23.

Aug. de vera Domini secundū Mat. serm. 13.

Hillar. de Trin. li. 2.

Ambr. in 2.
ca. epist. ad
Ephē.

Saint Ambrose saith, The Lord saith to Peter, *Vpon this rocke will I build my Church*; that is in this confession of the Catholike faith. Faith therefore is the foundation of the Church: for it was not spoken of Peters flesh, but of faith, *That hell gates should not preuaile against it*: but that confession conquered hell.

Chrys. Hom.
55. in Mat.

Chrysostome saith, *Vpon this Rocke will I build my Church*; that is, vpon this faith and confession.

Bed. in ca.
23. Iohan.

Bedel likewise, Vpon this Rocke which thou hast confessed, will I build my Church. That Rocke was Christ, vpon the which foundation, euen Peter himselfe was to be builded.

1. Cor. 3.

These Fathers meane as Saint Paul doth, saying, Another foundation can no man lay, than that which is already layd, which is Iesus Christ.

Hiero. lib. 1.
aduer. Io.
uin.

Others there are of the Fathers, that applie this rocke to Peter; but not as though he alone were the foundation, but including the rest with him. As for example; Saint Hierom saith, Thou wilt say the Church is built on Peter: notwithstanding the selfe same in another place is done vpon al the Apostles, and they all receiue the Keyes of the kingdome of

of heaven, and the stedfastnesse of the Church, is equally settled vpon them.

Origen sayth, If onely vpon *Peter*, thou thinkest the whole Church to be built, what wilt thou say to *Iohn*, and euery of the Apostles? shall wee dare say, that against *Peter* onely, the gates of hell shall not preuaile? And that also vpon this Rocke I will builde my Church: For if this speach, To thee will I giue the Keyes of the kingdome of heaven, be common to all; why then should not all that which goeth before and followeth after, as spoken to *Peter*, be common to them all?

Origen. in
16. Math.
Tra. 1.

The next place is, I haue prayed for thee *Peter*, &c. What then? shall wee conclude hereof, that *Peter* and his successours cannot fayle in any point of faith, wherein they giue definitiue sentence; and, that the Pope cannot erre iudicially? No, but hereby is meant a liuely Christian faith, which is not our priuate exposition (as they commonly obiect against vs) but the iudgement of *Austin*, *Chrysostome*, *Prosper*, and *Theophylact*; who all doe vnderstand by faith in that place, a liuely Christian faith, and say, That *Christ* prayed, that *Peter* might continue therein to the end: which grace, neither they nor any of ather sayth, that all the Popes haue: Say, your

Aug. de cor-
rep. & gratia
ca. 8.
Chrys. Hom.
83. in Mat.
& 72. in
Iohn.
Prosper de
vocatione
gent. c. 24.
Theoph. in
Luk. 22.

Turrec. in
sum. de ec-
cle. ca. 12.
Can. locor.
Theo. li. 6.
cap. 1.
Bellar. cont.
4 par. 2. q. 1.
In annot.
Luk. 22.
Bed. in Gal. 2.
Theophil. in
Luc. 23.
Chrysost. in
Mat. 110. 83.

Fulk. in
Rhem. Test.
in Luk. 22.
Section.

Aug. 123. in
Ioh. Tract.
Cyril. li. 12.
ca. 46. in
Ioh.
Chrysost. in
Ioh. Ho. 87.

Doctors, Turrecremata, Canus, Bellarmine, and your Rhemists confesse the contrary: As I (saith Bede, speaking in the person of Christ) haue by prayers protected thy faith, lest by temptation of Satan it should haue failed: so thou also remember, to lift vp and comfort thy weake brethren, by example of thy repentance, lest peradventure they should despaire of pardon. And our Saviour Christ did by these wordes, put him in mind of his fall, to coole the heate of pride and vainglory, if I may so say with Theophilaet and Chrysostome.

And S. Basil citeth this text, to proue, that we ought to pray for them, that are sought in temptations. In these words you see, are taught the duty of Peter, & of euery Christian man, in the like case; & no prerogative either for Peter, or his successors. And vpon that place, *Feed my sheepe*, the Fathers build no prerogative of Peter, but rather do interpret it of his loue & duty; as S. Augustine, Cyril, and Chrysostome doe expound y^e place; where, to a threefold denial, is rendred a threefold confession, lest his tongue should be lesse seruiceable to loue, than it was to feare. And there is a reason giuen according to the Scripture, why Peter should loue more, because he had offended more; for to whō more is remitted, he ought to loue more, as Cyril saith,

saith. So that out of the iudgement of these
Fathers, Peters offence to be greater than the
rest, may better be proued, than any preroga-
tive to Peter or the Pope: see their testimonies
more largely set downe by D. Fulke against
the Rhemists: yea, this point is so cleere, that it
is confirmed by the testimonie of chiese and
learned Papists themselves.

Fulk. in Rhe.
Test. in Ioh.
21, lect. 4.

Alfonfus saith, Euery man may erre in
faith, euen the Pope himselte: and the same
is confessed, by the best of your side, both Ca-
nonists and Diuines.

Alfonf. li. I.
ca. 4, caus.
24. q.

Panormitane saith, A Councel may con-
demne the Pope of Heresie, as appeareth in
in the 40. dist. ca. *Si Papa*. where it is saide,
That the Pope may be an Heretike, and iud-
ged of Heresie.

De Fleet. C.
Significat.

Alfonfus saith, The Pope may erre in faith:
as the truer opinion is, euen of them that fa-
uour the Popedome verie much, Amonge
whome is *Innocentius*, the 4. of that name, Bi-
shop of *Rome*, writing vpon the first Chap-
ter de trinitate.

Alfonf. li. 1.
cap. 7.

Arboreus, a Doctor of *Paris* & one of your
chiefe Sorbonistes saith, The Pope may erre
in faith: And he seemeth to me to be in foule
Error, that thinketh otherwise. Surely they
but flatter the Bishoppe of *Rome*, that make

Theoph.
li. 4, cap. 32.

him free from falling into Heresie and Schisme.

Gerson, the Chancelloz of Paris saith, The Pope may swarue from the faith, as well as an other Bishop.

Panormitan sayth, Thus must the Gloze be vnderstood, which sayth, that the Church cannot erre, is not the Pope, but the congregation of the faithfull; that is such as holde firmly that doctrine, which *S. Peter*, with other people, taught.

And the Popes owne Gloze vpon his Decrees, doth describeth the Church which cannot erre, to be the Congregation of the faithfull; saying, I aske thee, O Pope *Lucie*, of what Church thou vnderstandest that, which thou tellest vs in this place, to wit, That the Church cannot erre: for if thou vnderstandest it of the Pope himselfe, it is very certaine that the Pope may erre. I answered therefore, that the Church is here taken for the congregation of the faithfull: and such a Church cannot erre.

Lyra sayth, Many Popes haue proued Apostates. But what neede I to descend to particulars, to prouue that the Pope may not onely erre in doctrine, but also be an heretike: since it is a ruled case by your Scholemen and

Cano-

Gerson, in
Tract. An
liceat in
causa fidei
a pontifice
appellare.
Panor. apud
Syl. de fide
§ 9.
Syluest. de
ecclesi. § 4.

Can. 14. q.
Can. A recta
ingloss.

Lyra in Mat.
Cic. 6.

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Canonistes: As, ^a Occam, ^b Hostiensis, ^a in dial. p. 1. li. 6. ca. 1.
^c Turrecremata, ^d Zabarella, ^e Cu- ^b In summa. lib 5. Tit.
sanus, ^f Antoninus, ^g Alfonsus, ^h Ca- ^c de Heret. ^c Summa de
nus, ⁱ Sanders, ^k Bellarmine, ^l and ^d De Schismat. pont.
thers, ^m yea, the Canon lawe it selfe, ^e De concord. Catho. li.
ⁿ yea, A Councel, a Romane Coun- ^f 2. cap. 17. ^f Summa
cell confirmed by the Pope doe ^g part. 3. Tit. 22. cap. 7.
graunt it. ^h Aduers. Har. li. ca. 2
& 4. ^h Locor. Theol.
lib. 6. cap 8. ⁱ De vi-
sib. Monar. li 7. ^k Con-
tro. 4. p 2. qu. 1. ^l Ca-
nonist. in distinct. 40. si
Papa Archid. & Iohan.
Andræ. in fidei de Hereti-
cis in Sext. Caietan de au-
thoritat. Pap. & Conc.
cap. 20. & 23. ^m Dist.
40. si Pa. ⁿ Synod.
Roma. quint. sub Syma-
cho.

But to conclude this point, where
in it may seeme, I haue been too tedious:
Sire hundred prelates, 124. Di-
uines, and almost three hundred Law-
pers, with the whole Colledge of
Cardinals, in your generall Coun-
cell of Pisa, deposed two Popes, Gre-
gory the 12. and Benedict the 13. as
Schismatickes and Heretikes. Your
Council of Constance, whereas you
say were p 4. Patriarches, 29. Cardi-
nals, 47. Archbishops, 270. Bishops,
564. Abbots and Doctors; in all a-
boue 900. deposed the same Benedict (persi-
sting in his Popedome notwithstanding the
former sentence) as being Schismaticum &
Hæreticum &c. A Schismaticke, and an He-
retike swaruing from the faith, and a wilfull
notorious, & manifest subuerter of the Arti-
cle of our faith, One holy Catholike Church.

Now

Math. Paris. in Henri-
co 3. sub. Anno 1233.

Mathæi Chroni. in An-

1409.

o Naucler. Chronogr.

genera. 47. Anno 1409.

p Genebrard. li. 2. Chro-

nograph. Anno 1414.

Conc. Con-
stant. Sess. 37

Howe, can there bee any doubt, that these Popes were neuer comprised in that prayer, which Christ made for Peter? Or that hel gates haue not preuailed against them? When Pope *Marcellinus* did offer sacrifice to idols, as appeares in *h Synuessan Councel*, Pope *Liberius* subscribed to the Arrians, as is testified by *S. Hier.* & confessed by *Nicholaus Cusanus*, and *Alfonf. de Castro*, both Papists, & great schoolmen. Pope Syluester the 2. was a Necromancer & a Cōurer, as *Stella*, *Platina*, *Petrus Praemōstratēsis*, *Naclerus* & *Antonius* do witnes.

Lib. de Har.
ca. 4

And Pope *Anastatius* was a Nestoriā Heretike, as is witnessed by *Alfonf. de Castro*. And many such instances might be proued out of their owne stozies. Thus you see, in what sense soeuer *h Papists* vnderstand the Church, it is proued, That it may erre. Wherefore, are you not singular men, to abuse both the scriptures, Councels, & Fathers, yea, & your silly seduced followers, with such cōclusions? Are these god consequents at *Rhemes*: Peter was set ouer the Church, or made Pastor of the Lords flocke: Ergo, none but Peter? Enen so may you reason with much more warrant from the scriptures, to proue the supzemie to be in Paul; For he saith, The glorious Gospel of the blessed God which is committed to me. Ergo, to none but

1. Tim. 1. 11

Paul.

Paul. Yea, he saith, The care of all Churches were committed to him. *Ergo*, to none but him.

2, Cor. 17. 2. 8

This had been a pregnat place for the Papists, if it had been spoken of Peter; according to such inferences as they make. And to urge you a little further: It is your manner in the Rhemes Test. to say often, All the Fathers say this and this, and I knowe you bragge much of them, That you can prooue ail the doctrine you hold, by them: I pray produce their ioint consent to prooue, That all controuersies are to be determined by the Pope; Or that he cannot erre; Or, that he must summon Councils; Or that they are of no authority, vnles they be confirmed by the Pope. All this is Catholike doctrine with the Papists: and yet I thinke they cannot name any one Father that is ancient (and not counterfeited) to confirme thus much; or to auowe any of these points. Is it not strange therefore, that you should reject the Scripture, which is the onely rule of faith, to build your Religion on such vncertainties, as in this small Tract hath been declared and shewed: This, Gerson, a learned Papist saue, and therefore hee sayth, That there is more credit to be giuen to one man, learned in the Scriptures, and hauing them of his side, than either to the Popes sentence,

Gers prim: l
part. de exa.
doctrin. con-
siderat. 5.

or

In præf. cō-
ment in libr.
Moyses.

Andrad. de-
fensi fidei
Trid. li. 2.

or to the decrees of a generall Council. **This** made **Cardinal Caietane** say, That God hath not tied the exposition of the Scriptures vnto the senses of the Fathers: And that if he fall vpon a newe sense agreeable to the Texte, though it goe against the streame of the Fathers, he doth aduise the reader not to mislike it. **This** made **Andradius** the defender of the **Tridentine Council**, to defend **Caietan** against **Canus**; saying, That experience forceth vs to confesse (vnlesse we will bee vnthankfull to most excellent wits) that very many things in *Moyses* and the Prophets, are in this our age, expounded more exactly, (through the diligence of learned men) than euer they were before. And concludeth, that the holy Ghost, the onely and faithfull interpreter of the Scriptures, would haue many things to be knowen to vs, which our ancestors knew not. And hath wrought by meanes (vnknown to vs, known to him) that the Fathers noted good and godly mysteries, out of very many places of the Scripture, whereof the right and naturall sense, hath beene found out by the posteritie. **Thus you see,** that if wee bee deceiued, Scriptures, Popes, Councils, Fathers, and learned and chiefe Papists haue deceiued vs, who haue taught
the

the same truth that wee defend.

Papist.

Well : What colours soeuer you bring, of Scriptures, Fathers, Councils, Popes, and learned men of our owne side, yet this is an vndoubted position, that vnlesse you maintaine, that the Church cannot erre; and that thereby you vnderstand the definitiue sentence of the Pope, you bereaue your selues of all meanes, to settle your selues in the vnity of faith; neither haue you any meanes to end controuersies. For leauing euery man to his owne private exposition, whiles one expoundeth the Scriptures one way, and another another way; This sense is plaine in the exposition of the one: That sense is contradicted by the opinion of the other; there can neuer be end of these differences. And therefore there must bee some Tributall on earth, where truth may bee found at all times, and of all men, that be willing to seeke for it: Otherwise there should bee no stay for Religion, nor end of contention; euery man pretending his faith to bee truth, and no man hauing authoritie to decide which is truth: which were most absurd. And therefore since you must of necessitie yeeld to haue a Iudge for auoiding so great inconueniences: who

who can bee fitter than the Pope, and the Church?

Protestant.

This is *Redire ad vomitum*; and for the auoiding of a lesse fault to fall into a greater: Since it is proued, in euery sence, where you haue taken the Church, That it may erre. And therefore how much better were it, that there should be continuall disagreement, about matters of Religion, than to maintaine false doctrine. Saint Iude saith, *It was needefull for me to write vnto you, to exhort you, that you should earnestly contend, for the faith which was once giuen vnto the Saints.* And Saint Paul saith, *There must bee Sectes amongst you, that they that bee perfect may bee knowne.* For as wee must respect Vnitie, so wee must take heede, that it bee *Secundum Iesum Christum*, According to Iesus Christ, An vnitie in veritie: For better a diuersitie in vnitie, than an vnitie in Poperie. And therefore wee are commanded, *to trie the spirits, whether they be of God. Trie all things, and holde fast that which is good. Bee not vnwise, but understand what the will of the Lord is. Bee renewed in your minde, that you may discerne what the good and acceptable and perfect will of GOD is.* This I pray, that your loue may abound

yet

Iude ver. 3.

1. Cor. 11. 19

1. Ioh. 4.
2. Thel. 5.

Ephes. 5.
Rom. 12.

Phi. 1. 9.

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yet more and more in knowledge and in all iudgement, that you may discerne the things that are best. Hee that is Spirituall discerneth all things. These exhortations were not given by the Spirit of God in vaine; which of necessity must follow, if you debarre all Christians (other than Clergie men) to be discerners of trueth. And it is euident by the Scriptures, that there is a limitation, howe farre the Bishops and Cleargie, are to be obeyed, and what they are to teach. For S. Paul saith, *Be yee followers of me, as I am of Christ.* So that he requireth no more of the Corinthians, than to follow him as hee followeth Christ. And this made him so diligently to distinguish the precepts of Christ, from his owne Counsels, To the married I commaund, not I, but the Lord: & to the rest I speake & not the Lord. And our Saviour Christ, when he gaue commission to his Apostles, He bids them, *Goe teach all nations: but what? To obserue all things* whatsoeuer I haue commanded you. And therefore Chrysostome alleaging the wordes of Saint Paul; Obey your Ouerseers or Prelates; doeth thus limite them: But if hee peruert anie poynt of faith, though hee be an Angell, obey him not. And straight after, Wee must not obey Paul himselfe,

1. Cor. 2.

1. Cor. 7.

Mat. 28. 19,

20.

Chrys. in 1.

cor. 2. Epist.

ad Tim.

Hom. 2.

if

Tertul. de
prescrip. ad
vers. Hæret.

* Chrysost.
operis im-
per. Ho. 20.
in 7. ca. Mat.

In Lucā 2.

if he speake any thing of his owne, or as a man; but we must obey) the Apostle bearing Christ about, that speaketh in him. It is not lawfull (saith *Tertullian*) to deuise any thing of our selues, nor to follow that which others haue deuised: wee haue the Apostles of the Lord for our Authors, who deuised nothing of their owne heads, but deliuered faithfully to the nations the doctrine which they receiued of Christ. Therefore, though an Angel from heauen should preach otherwise, wee should count him accursed. * Euery teacher is a seruant of the Law, because hee may neither adde of his owne sense vnto the Lawe, nor according to his owne conceit take any thing from the Law, but preach that onely which is found in the Law. And these instructions both of Fathers and Scriptures, were to little purpose, if wee were not by them taught, how to eschew the euill and followe the good. And surely if the Vicars Consistorie and Seate, were infallible, as the *Rhemists* affirme; what neede wee respect or studie to knowe, the infinite Testimonies of Scriptures and Fathers, brought to this purpose? But this doeth not proue that they are priuiledged and exempted from Erring. For the Scriptures which were written for our instruction

struction, doe plainly conuince, that both Priests and Prophets haue erred: For God by the Prophet Malachie describeth what the Priests should doe, and what they had done.

The Priests lippes should preserue knowledge, and they should seeke the Law at his mouth, for he is the messenger of the Lord of hostes. But yee are gone out of the way (O ye Priests) ye haue caused many to fall by the Law, ye haue broken the covenant of Leui, saith the Lord of hostes. And this proud priuiledge, which the Popes now challenge, was claimed by the wicked Priests in Ieremies time. Come, (say they) let vs imagine Mala. 2.

some denise against Ieremie: for the Law shal not perishe from the Priest; nor counsell from the wise, nor the word from the Prophet. Iere. 18, 18.

*But God assur-
eth them by his Prophet, for their arrogant presumption; That the Law should perish from the Priest, and counsell from the ancient.* Ezech. 7, 26

What grosse idolatrie Vriah the Priest committed, to please King Ahaz, the Scriptures will tell you And Esay saith, The Priest and the Prophet haue erred, they haue gone away, they faile in vision, they stumble in indgement. And wee 2, King. 16.
10, 11.
Esay. 8.

knowe there haue been many Bishops, and those orderly succeding, if you looke to their dignity, not to the doctrine, who haue been heretickes, as Berillus, Paulus, Samosatinus,

Photinus, Nestorius, Dioscorus, Petrus Apameus, Sergius, Cyrus, Theodorus, Macarius, And many others, Canonically succeeding in Seates and Churches of no small account. And if these fell into pestilent heresies; that which was often and easie then, is contingent and possible still: And succession which saved not them frō erring, cannot defend our Popes from the like danger. And therefore are wee forewarned, and taught by the Scriptures, to beware and take heed of such men: For S. Paul saith, *Out of your selues shall arise men, speaking peruerse things, to drawe disciples after them.* And the Lord when hee saith, *Beware of false Prophets*, noteth, that there shall be Prophets by their calling, which shall be found false in their teaching. As Saint Peter also witnesseth; *There were false Prophets among the people (of the Iewes) euen as there shall bee false teachers amongst you.* And to what purpose are these, with many other testimonies: but to teach vs that we must distinguish godly teachers, not by office, but by doctrine. And if there were not an abilitie in vs, in some sort to discerne them, in vaine were we taught to beware of them: neither had the men of Berea been so highly commended for the trial of their Pastors doctrine, if it had either been

vnlaw

Act. 20.

Mat. 7.

2, Pet. 2.

Acts 17. 11

unlawfull, or not their duety so to haue done. But it seemes the Papists insist much vpon the outward quiet of their Church, holding out this Buggebeare, That the Church cannot erre: assuming therby to be lords of scriptures, Fathers, Councils, and all when they list: But what hereticall Church, may not haue the same quietnesse vpon the same perswasion? and yet it preuailes in none, but those that can be perswaded; That this false priuiledge of not erring, belongs to the Church, taking the Church in the same sense which the Papists in this Tract vnderstand it; of Fathers Councils, and the Pope. And who knowes not, that notwithstanding your late Council of Trent, and diuers other Councils, and learned bookes of all sides; That yet the controversies are not ended, being indeede the neuer ending knotte of Religion: For though this perswasion, That the Church cannot erre, may sometimes breede an outward quietnesse in the Church; yet it hath no force to establishe men in the vnitie of Trueth, since it may both deceiue, and bee deceiued, as is in this Treatise proued: For to end controversies, because all beleue it not: nor to abolish heresies, which many times it may fauour, as is euident by some selue examples,

both of Popes and Councils before alleaged. For further example, put the case; That some of the Church are perswaded, according to Christs Institution, and the practise of the Church of Corinth, that the Laitie are not to be robbed of the Cup, but are to receiue the Eucharist in both kinds: and hereby call the priuiledge of the Churches not erring into Question, how shall this be decided? Shall it be sufficient for the Church or Pope to say I cannot erre: and for prooue thereof, to call all his Cardinals, Abbots and Bishops to a new the same, though it be contrary both to Scriptures, Fathers, and the long continued practice of the Church of Christ: hauing neuer bene prohibited as unlawfull, vntill the Council of Constance, which was 1400. yeres after Christ. But Controuerlies may be ended, and heresies abolished, either by convincing those out of the Scriptures, that maintaine them; as diuers heretikes were, before either Pope or Council were thought of: Or by the authoritie of the Magistrate, commanding for trueth, and intaining their silence and obedience; according to the examples of Asa the King of Iudah; who commanded his people to doe according to the Law, &c. And Ezechiah who restored the worship of God, and diuers

Chro. 14.

324.5.

Chro. 29.

diuers other things in the old Testament, as Iehoshaphat, Manasses, Iosiah, and others. yea, Salomon did dedicate the Temple in his owne person and *cast out Abiathar from being Priest vnto the Lord, and placed Zadok, in his rounge. And Saint Austine in many places sheweth, Kings are charged with Gods Law, in respect of commanding it to others. In the times of the Prophets (saith he) All the Kings, which in the people of God, did not forbid and ouerthrowe those things, which were brought in against the commandements of God, are blamed: and they that did prohibit, and subuert such things, are praised aboue the rest.

And for that part of the objection, that wee leaue euery man to his private exposition, (which though therein wee are wrongfully charged by our aduersaries) yet the truth is; we challenge not to our selues (as the Papists do) the true interpretation of the Scriptures, as if they were appropiated vnto vs: But we submit our selues, and our interpretations whatsoeuer (according to the Generall and receiued doctrine of the Fathers in that point) to be compared and tried by the Scriptures: Or (to auoide your canelling) if you will, to the Church, which are men speaking by the

2. Chro. 17
ver. 3, 4, 5
8. & ca. 19
ver. 4, 8, 9
10, 11 & c
33. v. 11, 12
13, 15. & c
34. v. 3, 4
7, 29, 30, 31
32, 33. & c
35. v. 1, 2, 3
4, 5, 6.
4. King. 8.
& ca. 2. v. 3

Aug. Epi. 5

Scriptures. Neither is this part of the obiection of so great weight or consequence, as it may seeme at the first blush. For most of the differences betwene vs and the Papists, are not touching the sense of the Scripture; seeing it is confessed by learned Papists (as I haue proued in the pzeface of this booke) that most of the doctrines wherein they vary from vs, are grounded on Tradition. And all men of reason know, that where ther is no Text, there needes no Interpreter. All the danger therefore, lieth in the last part of the obiection; when mens corrupt affections, may take those things for trueti which are not; and reject those which are: a thing impossible to be prevented, since euery man vnderstands according to the capacitie and conceite whereof himselfe is. And herein likewise is the doctrine of Christ berefted, as Saint Paul sayth, *If our Gospell bee hidde, it is hidde to them that are lost: For no man can come vnto mee (sayth Christ) except the Father which haue sent me drave him. Yea, Paul may plant, and Apollo may water, but God must giue the increase.* For though the Sunne bee of most excellent brightnesse, yet none can see it, but those which haue eyes: euen so is it of the Scriptures, which as Saint Peter sayth,

They

2. Cor. 4. 3

John 6. 44

1. Cor. 3. 4, 6

They that are vnlearned and vnstable, doe per- 2. Pet. 3. 16.
 uert to their own damnation. But shal we leaue
 the Triall of the Scriptures (to which all the
 Fathers referre vs) either because many per-
 uert them ; or, for that the diuel alleaged them;
 or, for that it is common to all Heretikes to
 make challenge and boast of them : No :
 for all Heretikes haue been (by the Scriptures
 rightly vnderstood) confuted and confounded :
 yea, euen the deuill himselfe, as Christs
 owne example teacheth vs, was conuicted by
 the same weapon, wherewith hee thought to
 haue vanquished our Sautour. But to make
 this plaine by example, that Lawyer will of-
 fer to defend a badde cause, but hee will bring
 Lawe for his purpose : and shall this debarre
 or prejudice the other that pleades against
 him, That hee shall not by Lawe conuince
 the Errours, and Sophistries, or Quirkies
 and Quiddities which are brought against
 him : Nay, rather anie man of iudgement,
 (hauing heard both parties) will readily
 distinguish, and say ; The one makes a
 shewe of Lawe, but the other hath Lawe
 indeede.

Mat. 3. 7.

And euen thus it rests in those controuer-
 sies, that are betwæne vs and the Papists,
 touching the Sense of the Scripture onely :

Petr. & Soto.
adu. Brent.
Canifi. in ca-
tech. ca. 5.
Lindan in
pan. li. 4. ca.
100.
Pereſius par.
3.
Rhe. Teſt.
Gal. 2. ſect. 4

and not for thoſe differences which the main-
taine by Tradition : which by the iudgement
of their owne men, as I haue already ſhewed,
are the greater number. And albeit the Rhe-
miſts would inſinuate, That the controuerſies
betweene vs are, whether the Iudge, or the
Euidence bee of greater authority, yet that
ſhift will not ſerue them : for all men of iudge-
ment knowe, that that is not the queſtion be-
twene vs. But the difference is, whether the
Iudge, or the Law bee of greater authoritie:
where enery wiſe man will graunt, the Lawe
to be ſupreame ; whereunto the Iudge is to
obey, and according to which to giue his ſen-
tence : or elſe by the Lawe, his erronious
iudgement is to be reuerſed. Neither is there
other Iudiciall authority in the Church, than
in the common wealth: which is to determine
controuerſies according to the Lawe, and the
true meaning thereof. And if there be queſti-
on of the Senſe of the Law, The Lawmakers
minde is to be diſcuſſed by his wordes, and the
circumſtances and occaſions of making the
Lawe. And even ſo the meaning of the Scrip-
ture is to be taken onely out of the Scripture,
as Clemens ſaith, You ought not to ſeek a
ſtrange and forraine ſenſe without the Scrip-
tures, that you may confirme it by any means

by

Diſt. 37. ca.
relatum,

by the Scriptures: But sence of trueth you must take out of the Scriptures themselves.

Saint Augustine, * whose doctrine your
selves doe acknowledge, to be grounded on
the lawes, the maners, the iudgements of all
the Catholike Church; whom you call, a wit-
nesse of the sincere trueth and Catholike Re-
ligion, such a witnesse as no exception can be
made against: who assureth you as you say,
not onely of his owne, but also of the com-
mon, the constant faith and confession of the
ancient Fathers and the Apostolike Church:
This Augustine hath written foure booke of
Christian doctrine, wherein he purposely in-
treateth howe men should vnderstand the
Scripture, and expound it. The summe of all
his Treatise doeth aime at this marke, That

^a the meaning of the Scripture must bee
learned out of the Scripture by the conside-
ration of things and wordes in it: That

^b the ende whereto, ^c the matter whereof it
is all written, bee marked in generall: ^d and
all be vnderstood according to that end and

matter: ^e that all bee read ouer and ouer: ^f
and those things chiefly noted, which are
set downe plainly, both precepts of life and
rules of beleefe, because that all things which
concerne beleefe and life, are plainly written

in

* Confess.
Aug. prae-
ad lecto.

^a Aug. de
doct. Christ.
li. 1. ca. 2.

^b Ca. 35.
^c Ca. 37.

^d Ca. 35. 8.

^e Li. 2. ca. 8.

^f Ca. 9.

init: That obscure and darke speeches be lightened and opened by the plaine and manifest: that to remoue the doubt of vncertaine sentences, the cleare & certain be followed: that ^g recourse be had vnto the Greeke and Hebrew copies, to cleare out of the fountains if the translation be muddy: that ^h doubtfull places bee expounded by the rule of faith which we are taught out of the plainer places of the Scripture: that ⁱ all the circūstances of the text be weighed, what goeth before, what cometh after, the maner how, ^k the cause why, ^l the men to whom, ^m the time when euery thing is said: to be short, that ⁿ we seeke to know still the will & meaning of the Author, by whō the holy Ghost hath spokē: if we find it not, yet giue such a sense, as agreeth with the right faith, approued by some othe place of scripture: ^o If a sense be giue, the vncertainty wherof cannot be discussed, by certain & sure testimonies of scripture; it might be proued by reason, but this custom is dangerous; the safer way far is to walke by the scripture, the which (being shadowed with darke and borrowed words) when we mind to search, let either that come out of it, which hath no doubt & cōtrouerfie; or if it haue doubt, let it be determined by the same scripture, through witnesses to be found & vsed thence whersoever

g Ca.11.

h Li.3.ca.2
& 3.

i Ca.1.

k Ca.10.

l Ca.17.

m Ca.18.

n Ca.27.

o C.18.

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uer: that so (to conclude) p all places of the
Scriptures, be expounded by the Scriptures,
the which are canonical, as being the Canon,
that is to say, the rule of godlines & faith. All
which rules we confidently embrace. And we
constantly affirme, that neither he, nor any o-
ther auncient Father, did ever attribute the
expounding of the Scripture (for the true sense
therof) to any Pope or bishop whatsoeuer. And
although D. Stapl. except against these Rules
of S. Austin, (which is common to all Papists
by special priuiledge, when the Fathers make
against them) as I haue already partly pro-
ued; and shal appeare to any y for a clearer ma-
nifestatiō therof, wil take a view of their *Index*
expurgator.) yet doth S. Austin iustifie himself,
saying, If they who know these precepts, can-
not see the things which are obscure & darke
in the scriptures of God, the fault is in them-
selves not in the precepts: as if I should point
with my finger at a starre, which they would
gladly see; and their eye-sight were so weake,
that although they could see my finger, yet
could they not see the starre, at which I point:
Let them (saith he) cease to blame mee, and
let them pray to God that hee will giue them
eye-sight. And to the ende I may giue some
prose of euery thing I affirme, and to giue
a taste of the vile practise of the Papists:

p Li. 4. ca. 3

De doctr.
Christiana
a Prolo.

It shall not be amisse to set downe their owne words, namely the iudgement of the Vniuersitie of *Doway*, approued by the Censors of the Councel of *Trent*, concerning the booke of *Bertram*, according to the Decree of the Councel; the Title, *Vt liber Bertram, &c.* How the booke of *Bertram*, Priest, of the Bodie and Blood of our Lord, being amended, may be tolerated.

Index ex-
purg. 8. pag.
21.

Although wee make no great account of this booke, & therefore we would not greatly care, if either it were no where extant, or vterly lost: yet seeing it hath been already oftentimes reprinted, & hath been read of most men, and being prohibited by name, hath been made knowen to all men: seeing also the heretikes do know of the prohibition thereof, by diuers Catalogues: and that he was a Catholike Priest, and a Monke of the Abbey of *Corbey*, and was welbeloued and reuerenced not so much of *Carolus Magnus* as of *Carolus Caluus*, and doth helpe the story of that age: And seeing that in other ancient Catholike writers, wee beare very many errors, and extenuate them, excuse them, and very often times by deuising some pretie shift we denie them, and do faine some commodious sense vnto them, when they are opposed

Excogitato
Comento.

posed aginst vs in disputation or in conflicts with the aduerfaries : wee do not see, why *Bertram* doeth not deserue the same equity and diligent Recognition; lest the Heretikes should Iangle against vs, that wee burne vp and prohibite Antiquitie which maketh for them : and therefore it is no maruel that so few things seeme to make for them, when wee Catholikes do so vnreuerently hisse out, and destroy antiquitie, which but in shewe dissenteth from vs. Moreouer we feare least this booke, not onely by Heretikes, but also by vnruely Catholikes (by meanes of the prohibition thereof) may be read more greedily, alleaged more odiously, and doe more hurt being inhibited, than if it were permitted.

And vpon these considerations they take order, and shew how this booke at the next printing, shall be falsified by adding, putting out, changing of the Wordes and Sentences, and by peruertering the whole scope and meaning of the Author.

The last part of the obiection is, that there must bee some Tribunall on earth, to iudge which is trueth: And in this Question, they reele sometime to the Church, and sometime to the Pope, who they will haue to bee Iudge of trueth; and that the Church, which sometime they

they intitle to the Pope, and sometime to Generall Councils, are to be iudge of the Scriptures. To this I answere, That absolute Iudge of trueth can no man be; for God is truth, & of God I trust no man may be Iudge.

Iohn 14.
1. Iohn 5.

The Sonne of God saith of himselfe, *I am truth*; and S. Iohn testifieth, *The spirit is truth*. Therefore ye can be no Iudges of trueth, vnles you will be Iudges of God. And, *the Father hath committed all iudgement to the Sonne*; and,

Iohn 5. & 8.

my iudgment, saith Christ, is Iust. Christ saith, *My sheep, heare my voice*, They be no iudges of his voice, which is the Scriptures. A Iudge of the Law, is no obseruer of the Law, as S. Iames insinuateth; & since the whole Church is bound to obey the Law of God, they be no iudges of the law. S. Austin saith, It is inferiour

Iam. ca. 4.

Aug. in Psal.
Idem de vera religio.
ca. 31.

to vs, whatsoeuer we be Iudges of. And againe, The eternall Law of God, therefore, it is lawfull for cleane hearts to know; it is not lawfull for them to iudge. And againe, Wee must not iudge of so high authoritie, neither of the booke which is thine, because we submit our vnderstanding to it. And lastly, To the Canons of the scripture pertaine certaine books of the Prophets and Apostles, the which in any case we may not dare to iudge. And this is reason, There may be no iudge of Truth, where no

Idem cōfess.
li. 13. ca. 23.

Contr Cref.
con. li. 2. c. 31

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Dāger of Error is. And S. Austin saith, It is wick-
kednes to make a doubt (speaking of the scrip-
tures) whether there be any error in the or not.
Therefore there may be no iudges of them, but
the whole Church must be subiect to the, & with
all humility beleue them. And yet will the Pa-
pists assume vnto themselves, to be Iudges of
the scriptures; & appoint which shall be Cano-
nical, & which shall be Apocrypha? A Iudge we
grant must haue two things, before he be com-
petent, namely, skill to discerne, & he misse not
the truth; & power to command, that his iudge-
ment may take place. Now if he want either of
these, he is no fit Iudge. And that the Pope hath
neither of these, thus I proue. For the first I
haue proued he may erre, & therefore no man is
bound to his iudgment further than it is agree-
able to the truth. And to adde one proue more,
the Council of Basil saith, This priuiledge, not
to erre, hath not been granted by a common,
or perpetual law to any: not to the Angels, for
many of them fell; not to our first parents, for
they were deceiued: not vnto the chiefe Bi-
shops, for many of them are read to haue fallen
into error and Heresie. And as it is absurd to
referre the iudgement to one man: so is it also
to intitle the church of Rome to be The Catho-
like Church; since their chiefe Scholemen
and

Idem epist.
19. ad Hier.

Conc. Basil.
epist. Syno. 8

Petr. a Soto.
 contr. cōfess.
 Wittenburg.
 ca. de Cōcil.
 Alfōs. a Ca-
 stro aduer.
 Har. li. 1. c. 8.
 Cōf. Petric.
 cap. 24. &
 contr. Brēt.
 li. 2.
 Disput. adu.
 Luther. tom.
 6. de authori-
 tat. & potest.
 vniuers. ec-
 cles. ca. 5.
 Ibid. ca. 1.

and lights of the Papists, Sotus, Alfonsus, Hosius and Verratus, doe witnesse, that any particular Church may erre. But that the Church of Rome is a particular Church the same Verratus affirmeth, nor can the rest deny it.

And as he may erre, so hath he no power to command princes or others; but onely to propose the commandements of God vnto them, as euery Bishop must and may by vertue of his vocation. Further authority by violence to compell, or by coꝝpozall and external means to punish, no Prelate nor Pope hath by the Lawe of GOD: since that belongeth to the Sworde, which the Prince, and not the Pope beareth, as Saint Paul witnesseth, and also Peter: from whose right the Pope makes claime to this superiortie. But we thinke I still heare them object, that all this while we appoint not who shall bee Iudges; or at least, Discerners of Truth: And to that we answer, Let him that maketh the claime undertake the prowe; for we find no place nor person to whom the Sonne of God hath referred vs, for the right vnderstanding of his will, but onely to himselfe and the Scriptures. And that you may knowe this is not our priuate opinion, (a slander which you often object) learne that

Optatus

Rom. 13.
 1. Pet. 2.

Optatus & S. Aug. hath set downe in this case. Christ (saith Optat.) hath dealt with vs as an earthly father is wont with his children, who fearing lest they should fall out after his decease, doth set down his Will in writing vnder witnesses; & if there arise debate among the brethren; they goe to the testament. Hee, whose worde must end our controuersie is Christ: let his Will be sought in his Testamēt. Which reason of Optatus, S. Aug. bringeth against the Donatists, as he doth often; We are brethren (saith he to them) why doe we strue? Our Father died not intestate: he made a Testament, and so died. Men doe strue about the goods of the dead, till the Testament be brought forth: when that is brought, they yeeld to haue it opened and read: The Iudge doeth hearken, the Councillors be silent; the Crier bids peace; all the people is attentiuē, that the words of the dead may be read and heard. He lieth void of life and feeling in his graue, and his words preuaile: Christ doth sit in heauen; & is his Testament gaine sayd? Open it; let vs reade, we are brethren: why doe we strue? let our mindes bee pacified: Our Father hath not left vs without a Testament. He that made the Testament is liuing for euer. He doth heare our words, he doth know his owne word, Let vs reade: why doe we

Lib. 5. contra
Permenia.
Donat.

Aug. in Psal.
21. expositio, 2

strue? Were not this a silly speech of S. Austin, if Traditions were to be receiued with equall Reuerence to the Scriptures? or that Councils or Popes had such absolute authoritie? But it seemes, S. Austin ascribed more to this Testament, than to any Pope or Council whatsoeuer. And to conclude this point: Optatus in the Question of the Catholikes with the Donatists, whether one should be twice baptised: You (saith he) say it is lawfull: Wee say it is not lawfull. Betweene your (it is lawfull) and our (it is not lawfull) the peoples soules doe doubt and wauer. Let none beleue you nor vs, we are all contentious men. Iudges must be sought for: if Christians, they cannot be giuen of both sides, for trueth is hindered by affections. A Iudge without must be sought for. If a Pagan: he cannot know the Christian mysteries. If a Iew: he is an enemy to Christiā baptisme. No Iudgement therefore of this matter can be found in earth: a Iudge in Heauen must bee sought for. But why knocke wee at heauen, when here we haue the Testament of Christ in the Gospel. Belike Optatus and S. Austin were not so wise in those dayes, as our Iesuites and Papists are now: for they could easily haue put doubts and scruples, touching the sense of the
Scrip-

li. 5. contr.
hermen. Do-
nat.

Scriptures, and could skilfully haue inforced
 such obiections as these, and in all doubts could
 easily haue assigned their Pope as an Abso-
 lute Iudge. But it is euident by the iudge-
 ment of these two Reuerend Fathers, that we
 can haue no fit Iudge on earth: God must Ioh. 12.
 therefore iudge vs by his word; To which all
 the Fathers doe submit themselues and their
 writings, as is befoze pzooued and alleaged.
 Yea, we are warranted by the Prophet Osea,
 to iudge our Mother (as it is in the vulgar
 Translation) and to contend with her that Hos. 2.
 she is not the spouse of Christ: nor he her hus-
 band: that she may take away her fornicati-
 ons and adulteries &c. as it is moze at large
 in the Text. Thus haue you seene briefly, A
 view of the weaknesse of the Grounds wher-
 on the Papists build their Religion: which in
 a word is, The Popes good pleasure. And
 notwithstanding I haue in this small Tract
 layd downe our iust Exceptions, both against
 Fathers and Councils: yet would I haue none
 rashly to censure, that we reiect al the Fathers
 and Councils: for we embrace them, as whole-
 some meanes, by which great light hath beene
 bzought to the Church of God, both in the
 Exposition of the Scriptures, and the abolish-
 ing and confuting of Heresies. But wee re-

ied with great reason & partiality that is now
 bled in calling of Councils: which must now
 only be done by the Pope: & of which he onely
 must be President and Judge: contrary to the
 order of the first 4. Generall Councils, which
 Gregory professeth to receiue as the 4. holy
 Gospels: Neither is any thing of force that is
 now decreed in Council, vnles it be confirmed
 by the Pope: though in the first 4. Councils
 the Pope was neither President by himselve
 nor his Legates: neither needed they his con-
 firmation. Besides, the whole order of Coun-
 cels are now inuerted by the Popes, contrary
 both to y^e institution of the Apostles in the first
 Council holden by them, and to all antiquity.
 For now none must haue determining voyces
 but the Bishops: and they must sweare, and
 take this oath before they sit in Council: the
 forme whereof thus followeth. I (R.N.) will
 be faithfull from henceforth to S. Peter, and
 to the holy Church of Rome, and to my lord
 (Boniface the Pope) & to his successors, cho-
 sen Canonically, and I will bee an helper to
 defend, against all the world, the Popedom,
 or papall superioritie, and the rules of the ho-
 ly Fathers: So God mee helpe and the holy
 Gospel. According to that detestable clause
 annexed to the Decrees of reformation in the
 Council

ca. 15. 22.

8.

secret. li. 2.

ca. 4.

Council of Trent, *Salua semper in omnibus authoritate sedis Apostolica*; Provided alwayes, that the Popes authority be safe, and no way preiudiced. So that still he will alwaies haue a *non obstante*, notwithstanding any law to the contrary, to breake thzough all lawes, to doe what he list. But to conclude, wee acknowledge according to the Scriptures, That there are two sorts of iudgements in the Church of God: The one priuate, and the other publike: priuate, to all the faithful and spirituall, as God calleth them, who are willed to iudge of that which is taught, and to trie the Spirits whether they be of God. Publike, to the assembly of the Pastors and Elders: for of that which Prophets teach, let Prophets iudge: And the spirit of the Prophets, are subiect to the Prophets. In all which y^e Scripture is the rule, by which y^e Church must be directed: neither hath she other authority, than the ministry of giuing iudgement: For the Soueraignty of iudgement must rest on Gods word. For Christ is our only Doctor & Lawgiuer. The

Lord open your eyes, that you may see
the Truth, and be thankesfull
to God.

FINIS.

Sect. 7. in
proc. & Se
25. de. Re-
format. ca.
vlt.

1. Cor. 2. 15
& 10. 15.
Ioh. 4. 1.

Ag. 15. 6.
1. Cor. 14.

Mar. 22. 16
Iam. 4. 12.



An Abstract of the chiefe
Points of this booke.

First, That all the Fathers do with general consent attribute all sufficiency to the Scriptures : making them the Rule of faith, and the absolute meanes to determine all doubts and controuersies; preferring them before the Church, and all other writings of men whatsoever : and further, that the Church is no otherwise to be shewed or knowen, but by the Canonick Scriptures : and that themselves, and their opinions, without the Scriptures, are not to be beleued, but reiected. *See the Preface: and pag. 15. 16. 17. 18. 19. 45. 46. 47. 52.*

2 That the Scriptures are to be expounded by the Scriptures : and that we are not tied for the exposition thereof to any Father, Councell, or Pope. And that no Papist can shew the consent of the Fathers, that the scriptures are to be expounded by any Father, Councell, or Pope. *See pag. 88. 89. 90. 91.*

3 That the Fathers agree with vs, taking the greater part, in approouing those Scriptures, which the Protestants doe, to be Canonickall, and in reiecting those which we do for Apocrypha. *See pag. 4. 5.*

4 That the Fathers take the word Tradition sometimes for the Scriptures; sometimes for the Customs and Ceremonies of the Church: and the Papists, which vrge them for matter of doctrine vnwritten, and to bee of equall authoritie with the Scriptures, doe depraue the Fathers, making their doctrines contrary one to another, yea, contrary to themselues. *See the Preface.*

5 That chiefe Papists, and pillars of Popery, haue confessed, that many and most of the doctrines wherein they varie from vs, are grounded vpon Traditions. And that it is extreame madnesse to thinke, that the whole and entire body of Euangelical doctrine is to bee fetched out of the Apostolike writings, and out of that little Booke of the New Testament. In which doctrine, they goe wholly against the streame of the Fathers, and also discover their abusing of the simplicity of their followers, when they make them beleeue the greatest difference betweene them and vs, is, touching the sense of the Scriptures

tures: whereas by this their confession, this consequent necessarily followeth; That where there is no Text, there needs no Interpreter. *See the Preface.*

6 That the Papists haue vttered open blasphemy, in their bookes against the Scriptures, in taxing them of insufficiencie, in tearing them a Nose of waxe, Inkie diuinitie, dumbe Iudges, no better than Æsops Fables, without the authority of the Church: That they take their authority from the Church; That sometimes they are to bee expounded one way, sometimes another; That the Scriptures must folow the Church, and not the Church the Scriptures: preferring the authoritie of the Church aboue and against the Scriptures. All which blasphemies are refuted, not onely by the direct texts of Scripture, but by the generall consent of the Fathers. *See the Preface.*

7 That the Papists vrge the credit of the Fathers, for the receiuing of Traditions: and though there be many Traditions, which by the Fathers testimony haue the same authoritie to prooue them to be Apostolike, that the others haue: Yet the Papists receiue the one, and reiect the other. *See pag. 12. 13.*

8 That the Fathers haue held diuers errors;

rors: vpon which it necessarily followeth; that if they might erre in one thing, they might erre in another: And that their iudgements are often reiectēd by the Papists, and therefore may with as great reason be reiectēd by vs: and consequently are no perfit Rule to build our Religion on: which euen the Fathers themselues confesse. *See pag. 20.21.22 23.16.17.*

9 That there be many Counterfeits, that haue vsurped the names of auncient Fathers: wherby it is hard to discerne when a true Father, and when a false speakes. And though some of these Fathers be censured for counterfeits, euen by the learned Papists themselues, and their Vniuersities: yet doe they alleage them against vs in many of their bookes, (especially in the Rhemes Testament) to giue countenance to Popish errors. *See pag. 23.24.25.26.27.28.29.30.31.32.33.*

10 That the consent of the Fathers cannot be shewed, (nay, scarce any ancient Father) that all controuersies are to bee determined by the Pope: or, that hee cannot erre: or, that hee must summon Councils: or, that they are of no authoritie, vnlesse they bee confirmed by the Pope. And yet are these doctrines held Catholike by the Papists, and
reputed

reputed the chiefe pillars of Popery. See
pag. 75.

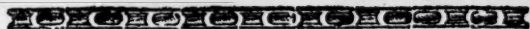
II That al those places of Scripture, which
are brought by the Papists, either to prooue
*the Popes prerogative; or, the authority of the
Church; or, that the Church cannot erre,* are
by the Fathers (writing purposely vpon the
same places) expounded according to the
Protestants sense giuen; and contrary to the
sense which the Papists giue. So farre are the
Papists from proouing the generall consent
of the Fathers, in expounding these Scrip-
tures, which they commonly obiekt against
vs, (*as, Thou art Peter, and vpon this Rocke will
I build my Church: and, the gates of hell shall
not preuaile against it: Or, the promises of the
holy Ghost to be sent to the Church, to leade
it into all trueth: Or, To thee will I giue the
keyes of the kingdom of Heauen: Or, The Church
is the pillar and ground of Trueth: Or, Tell the
Church: Or, if hee heare not the Church, let him
be to thee as an heathen, or as a Publicane: Or,
what soeuer thou bindest in earth, shall be bound in
heauen: Or, any other place of Scripture to
the sayd purposes*) to bee on their side; as
namely, that those Texts should be meant of
the Pope, Generall Councell, or the Church
of Rome. See pag. 66. 67. 68. 69. 70.

12 That Generall Councils haue erred, haue beene contrary one to another, haue been reiected by the Papists themselves; and so are no sure Rule to build our faith on. See pag. 48. 49. 50. 51. 52. 53. 54. 55.

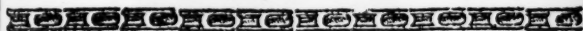
13 That the Popes, whom they would haue to be supream Iudges in al Controuersies, haue erred iudicially; haue been heretikes (as maintaining the heresie of the Monothelites; subscribing to the Arrian heresie; to the Nestorian heresie) haue offered sacrifice to idoles, haue been Necromancers, and Coniurers. See pag. 58. 59. 60. 61. 62.

14 That the Pope can be no competent Iudge: and whereunto the Fathers referre vs. See pag. 93, &c.





L Et me request thee, Courteous reader, to take
 Lineage, that the Texts of Scripture, and testi-
 monies of the Fathers (cited by me in this Trea-
 tise) should all haue been set downe in a different
 letter, from the rest of the matter wherewith they
 are ranked; accordingly as you see performed in
 the Preface, and in the later halfe of the booke.
 Now, by meanes of my absence, and want of di-
 rection giuen, in this point, it could not be discer-
 ned by the Printer, howe farre the wordes of the
 Text and Testimonies (so to bee distinguished)
 might reach. And therefore I cannot but free him
 from that blame; as likewise (2. or 3. literal escapes
 only excepted) from imputation of any the faults
 hereunder specified: some of them being commit-
 ted, in my Copie; and the rest, through difficulty
 and darknes of the hand, might easily be mistaken.



In the Text.

Page ; line 7. for, allured : reade allowed. pag. 8. l. 17. Trations,
 Traditions. p. 11. l. 19. Priests: proote. p. 29. l. 16. addeth: alleageth.
 p. 29. l. 17. testimony: testimony. p. 31. l. 2. for, 25 : 15. p. 33. l. 7.
 fault: fable. p. 40. l. 9. chieice: chiefe. p. 72. l. 8. cannot : which can-
 not. p. 89. l. 1. sense : the sense.

In the Margent.

Pag. 7. for, De Bapt. c. 6. li. 1. reade, De Bapt. cont. Don. li. 3. pag. 7.
 prat. reade pont. pag. 8. 1. Thel. 2. Thel. pag. 12. 1. Pet. 2. 18. 1. Pet.
 1. 18. pag. 20. Aug. in Frut. Aug. in Enar. pag. 34. de fulta : de fulta.
 pag. 35. li. 1. cap. 12. li. 1. cap. 23. pag. 36. Tim. Tit. pag. 52. Epist.
 167. Epist. 167. pag. 59. (against Pope Celestine) C. laudat. de con-
 uers. Intidel, is omitted.